

CURRENT ANECDOTES

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WINDOWS FOR SERMONS.

PATIENCE REWARDED. (380)

1 Cor. 9:22; 1 Cor. 10:33.

In one of Dr. Torrey's recent evangelistic meetings in England, a baby cried in the audience, and the parents prepared to leave. Dr. Torrey saw it, and stopped his sermon long enough to say, "That baby is not disturbing anyone. I am glad you brought it; I wish you would bring more of the babies." It so happened that the father of the baby was an earnest Christian, but his wife was unconvinced. He had urged his wife to accompany him to the meeting. She said, "I canna' go; here are all the bairns." Her husband replied, "Dress the bairns, and I'll take them along." Accordingly the bairns were dressed and taken along, and through Dr. Torrey's kindly patience remained through the meeting. The mother's heart was touched. She was convicted of sin, and when the invitation was given, she went forward while the husband stayed with the bairns. There is great room for tact and patience in winning souls.

ALWAYS SOMETHING TO BE THANKFUL FOR. (381)

Eph. 5:20; Col. 3:17; Col. 2:7.

Mr. Alexander, the Gospel singer, tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and shining face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, "Today I was fixing a box and I smashed my thumb, but praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. "Someone inquired, 'Well, uncle, what have you to praise the Lord for tonight?' 'Oh,' said he, 'I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe, a big dog came along and took that beefsteak and carried it off. Praise the Lord!' A man said, 'Look here, uncle, what are you praising the Lord for about that?'"

The colored man answered, "I am praising the Lord because I've got my appetite left." There are a good many men who would give a good part of their fortune for an appetite, and the greatest thing of all to be thankful for is a spiritual appetite, for has not Jesus promised that, "Blessed are they who do hunger and thirst after righteousness for they shall be filled."

GIVING HIMSELF FOR ANOTHER. (382)

Rom. 5:7, 8; John 15:13; Prov. 17:17.

A London paper recently reported the release from prison of a man who had been imprisoned for twenty-five years. He, with another man, was charged with the murder of a gamekeeper. He completely exonerated his companion from all blame, and on his own confession, was condemned to death. However, owing to many petitions on his behalf, the unhappy man was sentenced to penal servitude for life, and now, it comes out on his release, that it was the other man who shot the gamekeeper, but there was a woman whose heart would have been broken, and whose children would have been left fatherless. The one who suffered was alone in the world, and so he took the whole guilt upon himself, and has just emerged from enduring the punishment. That is an exhibition of mighty love, and yet the love of Christ for us was greater. This man suffered to save his friend, but "while we are yet sinners Christ died for us."

THE BEST AT THE TOP. (383a)

Psa. 16:11; Phil. 3:13, 14; 2 Tim. 4:7.

The Rev. R. J. Campbell, on his return to England from his American visit, tells how he was impressed with the scenery in Colorado. He was told to take the journey to Cripple Creek, and to pause in the highest point in the mountain passes, to look upon the view in the valleys beneath, the plains of Colorado. The train halted at a certain station, a few thousand feet up, and he thought that, maybe, this was the highest before the descent to Cripple Creek would begin. He looked out, and

was grievously disappointed. He said, "I have seen something as fine as that in Old England, not to mention Switzerland." But the train went on again, up and up, and up, by a winding pathway, so curious and intricate that sometimes he wondered whether they were ascending at all. Presently he stood out upon that magnificent table land in the clearest atmosphere he ever saw or breathed, and looked on that Heaven—on earth—the grandeur, and the coloring indescribable, of the Colorado canyon. So it is with our life. The path of duty is rough and steep oftentimes; follow it up and up, and you will get the right perspective at the top. Ask your questions when you get there; so often we ask them from the valley, and from the shadow. He that willeth to do the will of God shall know.

BRING THE CHILDREN. (383)

Mark 8:37; Luke 18:16:17; Matt. 18:3.

A very beautiful story was recently told of the conversion of a child. A young mother tried to point her little boy to God. She gave him a little book, which he called "The Dear Lord Book." It was a story of the Life of Jesus, illustrated by pictures, which the mother used to explain. One day he brought the book to her, and, turning to a picture of Jesus on the cross, said, "Tell me about that, mamma." She told him it was a sad story, which she would tell him when he was older; but he said, "Oh, mamma, darling, do tell me now." Taking him on her knee, she told him as tenderly as she could. When she had finished, he turned his eyes to hers and said, "Yes, mamma, I do understand. Wasn't he a dear Lord to die for me?" In two weeks that little boy was with his Lord, and it was a comfort, indeed, to the mother to know that, though not five years old, he had accepted Christ as his personal Savior.

MAKE IT BRIGHT FOR THE LIVING.

John 12:3; Psa. 100:2. (384)

"You buried your baby this summer?" questioned a well-meaning perhaps, but unwise matron of a younger woman with whom she had been conversing. "Yes," answered the other. Her two little boys, whom she had brought out to see the circus pass along the street, were by her side, and the questioner put her question as though she were astonished that the young mother could so soon after the death of her baby think of amusement. As the questioner passed on, the tears filled the young mother's eyes. "Did she wonder to see me here? I have no right to bury my living children," she said to a friend. And the young mother was right. And the questioner is a type of the people who are forever putting thorns into pillows for other people to lie on.

"HE DELIGHTETH IN MERCY." (385)

Micah 7:18; Prov. 3:3, 4; Prov. 21:21.

Dr. Jowett related this interesting incident in a recent sermon: "My friend, Dr. Alexander Whyte, a little while ago was in Edinburgh. He was in the habit of asking God every morning to give him some evangel for the day that he might carry it with him among

the people. One morning this evangel came to him, 'He delighteth in mercy.' He went into many homes, carrying that helpful message, with him, and late in the afternoon, his visiting being done, he went into a lawyer's office to discharge a little business. The lawyer was a leading man in his profession in Edinburgh, a great lawyer, and a still greater Christian, a Christian who gives himself ungrudgingly in the service of his fellow-men. 'And,' says Dr. Whyte, 'after we had been talking a little while on church business, the great lawyer brushed his pen and paper and parchments on one side, and looking into the face of the minister he said, 'Have you any word for an old sinner?' Says Dr. Whyte, 'I was aghast, but after a moment's pause, I said to him, 'He delighteth in mercy,' and I left the office. Next morning on my breakfast table there lay a letter, and in that letter, which was from that lawyer, was this word—'I will never doubt him again.'"

A KEEN EYE FOR OTHER PEOPLE'S SINS.

Matt. 7:1-5; Rom. 2:1; John 8:7. (386)

A Roman Catholic priest relates this interesting story. Bridget only came to confession occasionally, and when she did come she found it very difficult to remember any wrongdoing on her own part. She had, however, a better memory for her husband's sins. "It is Moike, me husband, that's the bad one faether," she said once to her confessor. "It's three weeks that Moike niver confesses, an' hiven knows his sins is scarlet. He dhinks like a baste, an' smokes like a flue. He swears that bhad Saint Patrick wud trimble, an' sure ye shud see Moike smash the dishes an' break the furniture an' fling the stove lids." "Six 'Hail Marys' every day for a week and three fast days, Bridget," said the father. "Och, fwhat do you mane faether? Sure, Oi niver confessed a sin!" "But ye confessed Mike's," said the father, quietly, "and as long as you make his confessions for him, I think you had better do his penance too." There are many of us that have too keen an eye for the sins of other people, and look with too much complacency on our own. The man who sees his own heart in the right light has the greatest forbearance and sympathy with others.

THE WORKS WHICH FOLLOW. (387)

Rev. 14:12; Rev. 20:12, 13; Matt. 16:27.

The marvellous fruitfulness of Mr. Moody's life is continually being proved. In 1897 Moody conducted a revival meeting in Boston. At the close of one of his meetings in Tremont Temple, a gentleman in middle life came up to him, and said, "You do not know who I am, but I feel I must speak to you, as I leave for California tonight, and we shall probably never meet again. More than twenty years ago you were speaking in London, and I, with two other rough young fellows, wandered in to hear you. We were moral lepers, and had gone far in all kinds of sin. The Spirit of God touched our hearts through your words that night. We did not stop to speak to you, but when we came out of the house onto the walk,

we shook hands and quietly said to one another, 'From this night we begin a new life.' One of the three died in Egypt at the head of his regiment, an earnest Christian soldier. The second is a heroic missionary in Africa, and I am the third." This incident reminds us of those words in the Twenty-third Psalm: "Surely goodness and mercy shall follow me." Terrible things follow in the wake of the sinner, but the man who seeks to do good has a beautiful following.

THE SECRET OF PEACE. (388)

Isa. 54:13; Psa. 119:165; Prov. 3:1, 2.

A celebrated bishop of the Protestant Episcopal Church recently related that he was once

standing in a great railway station when many excursion trains in addition to the large number of trains sent out during rush hours were being dispatched one after another. To a man looking on from the outside it seemed like Babel. All was confusion and chaos. But he noticed one man in the midst of the noise and the rush who stood there as calm and good-tempered and helpful as ever any man was seen in his library, and yet he was the man at the head to whom everyone was coming with questions. The bishop watched him for a little while, and finally went up to him, and said, "My friend, how can you do it?" And the man replied: "Why, sir, you ought to know, the grace of God."

LIGHT FROM RECENT EVENTS.

BY CHARLES B. MITCHELL, MONTCLAIR, N. J.

OPPORTUNITY. (389)

Luke 10:8, 9; Luke 19:42-44; Matt. 20:30.

A Russian came to this country last spring with his oldest daughter, leaving his wife and four smaller children to follow by a later steamer. Symptoms of trachoma were found in the daughter's eyes, and she and her father were detained on Ellis Island. They escaped from the detention prison, however, and the rest of the family arrived while they were still at large. The authorities decided that the mother and her children should be sent back to Russia. Their case was appealed, but while the appeal was pending, President Roosevelt paid a visit to Ellis Island. He passed through the detention prison and was almost out of reach when the mother learned who he was, and rushed after him, crying out in Russian, "Oh, please, please let me out to look for my husband! Don't send me away from him forever! I can find him if you'll only let me out! Oh, please, please let me go!" The President's attention was attracted by her cries, and an immediate investigation revealed circumstances on which he ordered the entire family released. The mother had grasped the opportunity for deliverance when it came nigh unto her.

LIFE AND DEATH. (390)

Prov. 27:1; Luke 12:19-21; Jas. 4:13-16.

This text, Prov. 27:1, is re-emphasized by the following incident, narrated by Rev. F. J. Horsefield, of England, at the Denver C. E. Convention. "On board the ship on the way over," says Dr. Horsefield, "was a New York physician who had sent a Marconi message asking his wife and four little ones to meet him at the wharf. The night before we landed he had declared that every one should live to be at least a hundred. He was going to live to be a hundred and five, and he told how he would do it, by such and such food, by walking so many miles a day, and so on. On the next morning he had proposed a vote of thanks to our captain and crew, and as he was speaking he fell to the floor and was picked up a dead man."

SIN CAN'T BE HIDDEN. (391)

Psa. 11:6; Isa. 48:22; Job. 31:3.

Two incidents from recent Post Office investigations show what unexpected snares the wicked often find in their path.

A Philadelphia workman chased a rat into a hole, and found in the hole a number of registered letters addressed to prominent Philadelphians. The Post Office Inspectors were at once notified, and within a few days two trusted Post Office employees were arrested for robbing the mails. The rat hole was not far from their home, and they had never dreamed that the stolen letters they stuffed into it would ever be discovered.

A Chicago letter carrier had stolen some letters and thrust them into his belt under his coat. It was a hot day, and he grew so warm that he loosened his belt for comfort. He had forgotten all about the stolen letters, which, of course, dropped on the floor. He was at once taken into custody, and made a full confession of his thefts.

SPIRITUAL PARENTAGE. (392)

1 Sam. 17:58; 1 John 3:10; 2 Cor. 8:9;

Rom. 8:16, 17; 1 Cor. 3:21-23.

A little over a year ago two sisters connected with the New York Foundling Asylum were shot at and wounded by a man who had grown up from babyhood in the Asylum. He had suspected that the sisters of the Asylum knew who he was, and who were his parents, and were concealing the facts from him. Brooding over this suspicion until it hardened into a delusion, he at last attempted to avenge by murder the injury he thought the sisters were doing him. He claimed that they had given him at various times money amounting to \$500, and considered this ample evidence that he was born of well-to-do parents. As I read the story in the newspapers, I couldn't help wondering why so few people are exercised over their spiritual parentage, for the estate belonging to a child of God makes a multi-millionaire seem like a pauper in comparison.

LEGALLY DEAD. (393)

Rom. 6:7.

A New York paper of recent date contained the following news item:

Not long since a negro was hanged legally for murder in Randolph County, Ala., and after hanging some time was pronounced dead by a physician. The body was turned over to relatives who took it away, and nothing more was thought of it by the authorities. According to a trustworthy statement it is learned that after the body was taken away it was noticed that life was not extinct, and a physician was called and after restoratives were administered the negro began to breathe and is now able to sit up, and will in all probability recover. The question now is, has the negro paid the penalty exacted by the law, since he has been declared to be dead legally? So far no steps have been taken to re-arrest him.

This incident is a parable of our redemption. We were sinners, and under sentence of death for our sin (Ezek. 18:4.) In Christ, our Substitute and Representative, we paid the penalty of our guilt. In Him, on His cross, we died for our sins (II Cor. 5:14.) And now that we are risen with Him (Eph. 2:5, 6), there is no condemnation for us (Rom. 8:1), because "he that hath died is justified from sin."

GOD KNOWS. (394)

Heb. 4:13; Psa. 33:13, 14; Psa. 139:1-12.

About seven years ago a man who gave his name as Henry B. Hart, and his age as sixty-nine years, applied for admission to the Industrial Christian Alliance Home, in New York City. His speech, habits and general deportment indicated that his earlier life had been spent in comfortable surroundings. He had no personal vices, and it was evident that his poverty could not have been caused by profligacy of the ordinary kinds. But he refused absolutely to give any information concerning his past history; and his identity was as unknown to the managers of the Home when he died a few weeks ago as when he entered. But he had not hidden anything from God.

TREASURES AND THIEVES. (395)

Matt. 6:19; Matt. 19:21-23; 1 Tim. 6:17-19.

It is doubtful, says a New York Tribune correspondent, whether there is another spot on the globe where there is accumulated such a colossal amount of treasure to the acre as in the Vatican palace. For hundreds of years successive popes have been accumulating treasures of art and treasures in the shape of precious metals and stones, until there is today within its walls an amount of hoarded wealth beyond the wildest dream of avarice. The Roman mob is a proverbially unruly one, and several times in its history the Papacy has been subjected to its fierce attacks. The anarchist element is unusually strong in Rome, and anarchists and criminals the world over have their eyes upon the Vatican with the idea of some day participating in the sack and

plunder of the palace of the Popes. So that the danger of an attack upon the Vatican "is far more serious than most people abroad would be willing to imagine. Indeed, it is a sort of haunting spectre ever present before the eyes of both the Papal authorities and the Italian Government." One of the saints visiting Rome was shown the treasures of the Vatican. The Pope said Peter does not need to say "Silver and gold have I none." The reply was—"But have you still the power to complete the quotation and make it effective."

DEATH IMPORTANT. (396)

Acts 20:24; Acts 21:13, 14; 2 Tim. 4:7.

Paul Du Chaillu, the famous author and explorer, who died last April in St. Petersburg at the age of 68 years, was at the time of his death engaged in a study of the life and habits of the Russian people. Several of his friends had tried to dissuade him from undertaking the trip, on account of his advanced age, but unavailingly. In conversation with one friend, he drew from his desk a journal he had kept during one of his African journeys and directed attention to the inscription on the fly-leaf: "Should Death overtake me, kindly forward this journal to Murray & Co., London, England." "Death, you see," he said to his friend, "is capitalized. It is the only important word to me. It is the only thing that will interrupt my labors."

LIFE-GIVING AIR. (397)

Acts 17:28; Gal. 5:25; Rom. 8:11.

An interesting experiment is being tried in the Oxygen Hospital in London, where ulcers, lupus and wounds are treated by the direct action of oxygen. It has been found impracticable to treat lung troubles by inhalation of the gas from bags. Hence air-tight glass rooms, "cubicles" as they are called, are constructed into which a consumptive patient may enter, and be supplied with air which has been dried, filtered, ozonized and rarefied by a scientific mechanism. So long as he remains in his "cubicle," he breathes an atmosphere as healing to his lungs as he could find in the Engadine or among the Rockies.

SPIRITS VS. SPIRIT. (398)

Eph. 5:18; Luke 1:15.

An incident came to me this summer which illustrates forcibly the antagonism between intoxicating drinks and the Spirit of God, which is suggested by the antithesis of this verse. A clean and high-minded young man found himself oppressed at times by the sense of the mystery and the incompleteness of life. He also found that the oppression disappeared under the exhilarating influence of a bottle of champagne. Before very long, however, he was led to accept Christ as his Saviour, and now he realizes that he was drinking champagne to quench the monitions of the Holy Spirit. And how many succeed?

PREACHER'S SCRAP-BOOK.

CONSCIENCE SEARED. (399)

1 Tim. 4:2; Jer. 6:15.

There is a fearful possibility that our consciences can become seared by the gradual approach and indulgence of evil, and rest quietly in a habit that, had it come with full force at the initial moment, would have broken the heart. A noted professor used to try this experiment: Beneath the receiver of his air-pump he placed a sparrow, with sufficient air to sustain the sparrow's life for three hours. At the expiration of the first hour he introduced a second sparrow under the receiver, which immediately fell dead, while the other sparrow was able to survive in that atmosphere for another two hours. The reason was that the second sparrow, introduced at once out of a comparatively pure atmosphere into the vitiated air beneath the receiver, was immediately suffocated; whereas the other sparrow had become gradually accommodated to the presence of carbonic acid gas in the air he was respiring. We who are in this vitiated spiritual and moral atmosphere have become gradually accommodated to it, and so are unconscious of it; but if we were accustomed to abide on the mountain top and breathe the air of heaven, we should immediately be sensible of the impaired vitality of a tainted moral atmosphere.—Sermon Illustrator.

"THE ARMOR OF LIGHT." (400)

Rom. 13:12; 1 Thess. 5:4-7.

Perhaps the rhetorician would say that this is an exceedingly faulty figure, and yet it is not if you understand it properly. By armor we mean that which acts as a protection. Why is it a timid woman will walk fearlessly along the streets at noonday, when she will not step out of the house after sundown? Because the light protects her from those who might desire to harm the helpless. In the daytime she is literally clothed with the armor of light. "A good electric light is next to an efficient police force for the protection of a city," said a member of a town board. "A city well lighted is a city well armed." The Christian who lives his life in the full glow of the public eye, is not only protected from evil assailants, but he is also protected from himself. The consciousness that the light is shining upon us will lead us to live our best.—The Lookout.

DANGER OF LITTLE EVILS. (401)

Jas. 3:5.

The young of the poisonous species of venomous serpents—deserted from the very first by the parent snakes—are as dangerous as if full grown from the moment they enter the world. The proprietor of a Philadelphia museum learned this to his cost not long ago. In a big glass case, partitioned through the middle by a wire screen, there lived side by side an eleven-foot anaconda (of the con-

strictor family) and a colony of cotton mouth mossasins. It was impossible for the moccasins to glide through the narrow meshes of the screen, or even to venture an occasional "strike" at their large and peaceful neighbor. But during the night a brood of young cotton mouths unexpectedly appeared, babies not five inches long. They squirmed through the meshes of the partition and before they had been two hours in this world were gliding joyfully over the lifeless body of the huge constrictor, who lay poisoned by the youngsters' fangs. Little evils are as dangerous as larger ones oftentimes, and harder to guard against.—Wm. H. Fulton, Chicago.

GROWING PAINS. (402)

John 15:2; Heb. 12:11.

When we were children we used to go to our mothers complaining of pains in our shins. Taking us up in their arms our mothers would rub the aching legs and say: "Those are only growing pains, my dear." How often as we go to our Father to be comforted in our pains "as one whom his mother comforteth," is the answer that ours are only growing pains; pains necessary to growth.

PROVIDENCE. (403)

Prov. 16:9; Psa. 37:23.

Passing through the snowsheds in the Truckee valley one hears the travelers exclaim at some opening in the sheds: "How beautiful the valley at this point!" The fact is, however, that the valley is beautiful all through. But only at the openings do the travelers get a glimpse of the beauty. Often at the openings in the snowsheds of life we exclaim, "How beautiful God's dealings with me here; how kind this providence." If we could but see all, we should know that all His dealings are beautiful, all His providences kind. The glimpses we get of His workings are intended to teach us that. If we ask "Why then does he pen us up that we cannot see all His goodness?" the answer is that the snowsheds are themselves "a providence," protecting from the avalanche and making it possible at all to make the life journey.

UNSEEN FORCES. (404)

Prof. Bequerel, discoverer of the Bequerel rays of uranium, in a journey from Paris to London, carried in his vest pocket a small tube of radium, to be used in a lecture. Nothing happened at the time, but about a fortnight later, he observed that the skin under his pocket was beginning to redden and fall away, and finally a deep and painful sore formed there and remained for weeks before healing. Like these invisible rays of radium, the unseen forces of evil get in their silent work. No inconvenience or uneasiness is felt from them at the time, but if you be watchful

of yourself you will find a deep wound has been made in the moral tissue, that time will scarcely suffice to heal.—P. A. Smith.

PERSISTENCE OF SEED LIFE. (405)

[Contributed by W. J. Squires.]

Psa. 126: 5, 6; Isa. 32: 20.

Dr. Lindley, in his *Theory and Practice of Horticulture*, speaks in an interesting way concerning the persistence of life as expressed in the wonderful vitality of seeds. He says that:

"Not to speak of the doubtful instances of seeds taken from the pyramids having germinated, melons have been known to grow at the age of forty years, kidney beans at a hundred, sensitive plant at sixty, and rye at forty. And there are now living in the garden of the Horticultural Society raspberry plants raised from seeds sixteen hundred or seventeen hundred years old. The seeds of charlock buried in former ages spring up in railway cuttings; where ancient forests are destroyed plants appear which have never been seen before, but whose seeds have been buried in the ground; when some land was recovered from the Baltic sea a carex was found upon it, now unknown in that part of Europe. M. Fries, of Upsala, succeeded in growing a species of hieracium from seeds which had been in his herbarium upward of fifty years. Desmoulins has recorded an instance of the opening of ancient tombs, in which seeds were found, and on being planted they produced species of scabiosa and heliotropium. And many more such cases are on record, establishing conclusively that under favorable conditions the vitality of seeds is preserved for indefinite periods."

What encouragement these alleged facts of nature ought to give to all "seed-sowers" in moral and religious fields—especially to all who are sincerely trying to sow the seeds of the kingdom in the hearts of childhood. "In due season you shall reap."

THE TIGHTENING GRIP. (406)

1 Tim. 6: 12; Heb. 6: 18.

It is a well known physiological law that when one grasps firmly a bar, as in manual exercise, he must be all the while tightening his grip upon it, or he will lose his hold, for the simple reason that the muscles are all the while relaxing under the strain put upon them. It is not sufficient that we once for all "lay hold" of Christ, but day by day that "grip of faith" must be renewed.

MAGNETIC SUN STORMS. (407)

Ps. 94: 9; Jno. 16: 13.

Portions of France are still agitated over the almost paralysis of the telegraph system on Saturday, Oct. 31, 1903. This startling phenomenon, according to press dispatches, "is attracting the attention of numerous scientists, including Camille Flammarion, the astronomer, who attributes it to magnetic disturbances, caused by huge sunspots which

crossed the center meridian of the sun on Saturday. Eugene Antoinadi, formerly a co-worker of M. Flammarion at Juvisy, says the disturbance was due to a magnetic storm caused by a group of sunspots 125,442 miles in length. The largest sunspot, according to M. Antoinadi, was 37,260 miles long."

What a declaration is this! Magnetic storms on the surface of the sun, more than ninety millions of miles away, paralyze the telegraph systems on the earth! Shall we believe this, and much else of like character, and question those divine influences that bind together heaven and earth—the Spirit of God and the soul of man—the prayer of penitence and the forgiveness of sin?

JOVE'S AUTOGRAPH. (408)

Psa. 104: 4.

A description of the home-life of Edison, the great inventor, appears in the February *Woman's Home Companion*:

Presently some one suggested that we go into the "den." "I'll change my clothes first; wait for me there," said Edison.

The boy and I walked into the den—a great, handsome room, adorned with many an interesting curio. One table was covered with books and magazines; on another a collection of glittering projectiles and a miniature howitzer had been arranged. The wall was hung with pictures. Two at once caught the eye—the one was a large portrait of Edison, evidently taken many years ago; the other was the photograph of a marvelous stroke of lightning, labeled in the inventor's own hand with a kind of poetic fitness, "Jove's Autograph."

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WORDS WITHOUT WORK.

A terrible wreck happened some years ago off the coast of Tuscany. In his report of the affair the Tuscan coast-guard remarks, with evident complacency, "I lent every possible help to the vessel with my speaking trumpet; but, nevertheless, many corpses were found upon the shore in the morning." What are words without deeds?

GOD IN NATURE.

[A philosopher once said, In amusements you will not make a mistake if you choose out-of-doors in preference to those in-doors. In the former one finds recreation, and in the latter intoxication.—Ed.]

Flowers are the sweetest things that God ever made and forgot to put a soul into.—*H. W. Beecher.*

SMOOTHNESS OF GRASS. (409)

Matt. 25 : 21 ; Luke 16 : 10.

Lowly agencies are at work in Nature.

When we behold a wide turf-covered expanse, we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all the inequalities having been slowly levelled by worms. It is a marvellous reflection that the whole of the superficial mould over any such expanse has passed, and will pass again every few years, through the bodies of worms. The plough is one of the most ancient and most valuable of man's inventions; but long before man existed the land was, in fact, regularly ploughed by earth-worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world as have these lowly-organized creatures. Some other animals, however, still more lowly organized—namely, corals,—have done far more conspicuous work in having constructed innumerable reefs and islands in the great oceans; but these are almost confined to the tropical zones.—*Charles Darwin.*

FLOWERS—THE FORGET-ME-NOT.

Psa. 137 : 5 ; Psa. 103 : 2. (410)

Names of flowers preserve interesting associations.

The Forget-me-not was at first the German Speedwell; its blossoms, falling off and flying away as soon as gathered, gave emblematic force to the name. Under this form it was known in the days of chivalry as 'flower of souvenance,' and was embroidered by ladies on the collars of the knights, a fact still recalled by its German title *Ehrenpreis*, prize of honor. Two hundred years ago we find the name applied to the ground pine, whose nauseous taste, once realized, can never be forgotten. Finally, it was seized by the river Myosotis, and forthwith sprang up the charming legend, created obviously to suit the latest identification, how that, while two lovers loitered by a lake, the maiden saw and coveted the bright blue flowers, the knight plunged in to get them; but, unable to regain the shore, had yet agility to fling them into his lady's lap, and then with a last devoted look, and the words "forget-me-not," sank below the waves forever.—*Rev. W. Tuckwell.*

A FIELD OF TURNIPS. (411)

2 Cor. 3 : 18 ; 1 Cor. 15 : 49. ✓

Christian apprehension depends on our being placed at the right angle.

I was walking with a friend through a field of turnips, which were running to seed; the

stalks being covered with leaves which made them look like flowers. A patch of blue sky was above the field, and as I looked the leaves were at such an angle that they reflected the deep-blue rays; and the field was not a common turnip-field, but an expanse of beautiful blue flower. Thus, in Christian life, so much depends on our being placed at the right angle for reflecting the rays of God.—*Henry Simon.*

A FIRST WORK OF THE SPRING-TIME.

Phil. 3 : 13 ; Luke 9 : 62 ; Heb. 6 : 1. (412)

Human progress demands the removal of effete and worn-out things.

Every season is indebted to that which has gone before. Yet the first labor of the new life of grass is to push away the old and overlying growth. Many trees are obliged to begin the spring by casting off the leaves of the previous year. Thus it was in the moral world at the advent. Christ's first and last adversaries were those who represented the religion of the times. They were the men who were religiously conceited, and who, under the pretence of sanctity of truth, and the veneration of holy things, refused to let the new growth come on which God appoints to every generation. They were the religious conservatives of that day. Clamorous about the truths of the past, and very ignorant of the truths of the present, they seemed to think that all of God's teachings to this world were already issued, and that they were the King's post, in which these teachings, sealed up like letters, were to be conveyed to another generation; and they supposed that their business was that of sacred mail-carriers, to convey unopened and unused the sealed messages of God to those who should come after them.—*H. W. Beecher.*

RUSKIN'S ANALYSIS OF MUD. (413) ✓

Gen. 1 : 27 ; Job. 23 : 10.

"What dirty, dreadful, disgusting stuff!" exclaimed a man, regarding that peculiarly unpleasant compound, the mud of London streets.

"Hold, my friend," said Ruskin. "Not so dreadful, after all. What are the elements of this mud? First, there is sand; but when its particles are crystallized according to the law of nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to the still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallized perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose.

"So in the muddy lost soul of man is hidden the image of his Creator; and God will do His best to find His opals, His sapphires, His diamonds, and dewdrops."

PROVIDENCE IN COAL. (414)

Psa. 104: 14, 24; Matt. 6: 26.

Long, long ago there was the tropical growth which disappeared. The angels may have said, "What a pity! These great trees, these shrubs and bushes, these mosses and flowers, all lost for ever!" But now we are digging these great coal deposits which God laid up for us before the years began to be reckoned. The sunshine and heat that hid in leaf and trunk have never been lost, and now again shine from our open fire, drive our mighty machinery and bring to us the product of lands far away. Was there not forethought with God? Was He not preparing the way for us, that He might make life pleasant and good?

THE LIFE OF A SEED. (415)

Gen. 8: 22; Mark 4: 26.

The United States department of agriculture is making experiments for the purpose of determining the extreme vitality of seeds. Over a hundred species of plants have been packed in a soil consisting of dry clay enclosed in pots, and buried at varying depths underground—eight sets at a depth of six inches, twelve at a depth of twenty, and a third set of twelve at a depth of three and a half feet. At the end of one, two, three, five, seven, ten, fifteen, twenty, twenty-five, thirty, forty, and fifty years, a set from each depth will be exhumed and tested. The results of the experiment are likely to be of extraordinary value to agriculturists, both commercially and scientifically. Incidentally, it may be recalled that authentic cases are on record which prove that certain seeds have the power of sprouting after having been buried for long periods of time, reliable tests having

shown that twelve out of twenty-one species have the power of germinating after twenty years.—Harper's Weekly.

PARABLE OF THE GRASS. (416)

Matt. 6: 30; Psa. 147: 8.

"He shall come down like rain upon the mown grass." Observe the peculiar characteristics of the grass, which adapt it specially for the service of man, are its apparent humility and cheerfulness. Its humility in that it seems created only for lowest service—appointed to be trodden on and fed upon. Its cheerfulness, in that it seems to exult under all kinds of violence and suffering. You roll it, and it is stronger the next day; you mow it, and it multiplies its shoots as if it were grateful; you tread upon it, and it only sends up richer perfume.—Ruskin.

TAKING OFF HIS HAT TO NATURE.

Psa. 104: 24; Job 37: 14. (417)

One day in the early spring a Scotchman was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed, and his bonnet in his hand. He came up and said to him after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Beauty, wherever it is seen, is a reflection of God's face, the shining of heavenly light down upon the earth. Wherever we come upon it, it should touch our hearts with a spirit of reverence. God is near; we are standing in the light of His countenance.

FOR A SERMON TO YOUNG MEN.

Illustrations from H. Clay Trumbull's last book, "Shoes and Rations for a Long March," published by Charles Scribner's Sons, New York.

ONE IN A THOUSAND. (418)

Job 33: 23; Prov. 20: 7.

"One man among a thousand have I found" (Eccl. 7: 28), said the preacher, in his day. Has the relative number of men diminished since then? J. Stuart Mill says that no period of England's history had been so little marked by individual originality and force as his century.

"How rare men are!" said Napoleon. "There are eighteen millions in Italy, and I have with difficulty found two—Dandolo and Melzi."

Carlyle declares of the people thronging the Strand in London, whose personal history he would like to ask of each, "No, I will not stop them. If I did, I should find they were like a flock of sheep following in the track of one another."

Of our own country, Mr. Beecher has said pithily: "We must make men now as they make masts; they saw down a dozen trees, splice them together, and wind them

round with iron hoops, and thus make masts that are supposed to be stronger than they would be if each was a whole piece of timber. And so with men; if you want a good man, you have to take a dozen men, and splice them together, and wind the hoops of responsibility round and round them, and put watching bands all about them." Ah! there is truth in the cry of an earnest writer: "The great want of now is not more men, but more man; not more persons, but more personality."

"Yet, if there is one weakness of man more contemptible than another, it is his proneness to seek shelter behind others in shirking the responsibility of his misdeeds."

SEEDS OF GENIUS. (419)

Psa. 126: 5, 6; Eccl. 11: 6.

Elements of taste, peculiarities of temper, habits of thought and word and conduct, are all of them germinal and reproductive, bringing forth in their development ever

after their kind; "first the blade, then the ear, after that the full corn in the ear." (Mark 4: 28.)

The boy Galileo, studying the theory of the spinning tops his fellows were spinning on the school grounds, was sowing the seeds of philosophical discovery he later reaped so richly. David Wilkie, sketching before he could read, and beginning to paint before he could spell, drawing his schoolmates' portraits for two marbles or an apple each; James Ferguson, as a shepherd's boy, on his back in the open field by night, measuring the distances between stars on a string of beads; Napoleon, wakening the echoes of the Corsican grotto with the explosions of his toy cannon; and Garfield, drinking in a love of country and a longing for high achievement from the rude ballads of the war of 1812, sung to him by his dear old mother in his childhood's border home; all of these were sowing seeds of taste and acquirement and action, to bring forth fruit in due season, each "after his kind."

PROPAGATING POWER OF SEEDS.

Gal. 6: 7, 8; Prov. 22: 8; Job 4: 8. (420)

"Be not deceived," nor think you can deceive God. "God is not mocked—for whatsoever a man soweth, that shall he also reap."

The fruit of sown seed will ever be reaped in kind, but not in degree, with its planting. The botanist Ray counted 2,000 grains of Indian corn on a plant sprung from one seed; 4,000 seeds on one plant of sunflower; 32,000 seeds on a single poppy plant, and 36,000 seeds on one plant of tobacco.

You will notice in this exhibit that the meaner the stock the bigger the crop. Tobacco propagates eighteen times as fast as Indian corn. That is the way of the world—as the world is. And here is an added reason why we should look well to the seed planted.

FRUITFUL SEED.

(421)

Isa. 55: 11; Isa. 32: 20.

Two centuries and more ago, on the banks of the Isis, a seed of love for truth, and of devotion to conscience, and of adherence to honest dealings with and to peaceful measures toward all men, and of uncompromising fidelity to religious freedom, was sown by a Quaker preacher in the mind of a gay and pleasure-loving English youth, at that time a student in Oxford University. Twenty years later that youth was in the American wilderness, on the banks of the Delaware, broadcasting the fruitage of that seed; and today our City of Brotherly Love, in its pride and beauty and far-reaching influence, and our mighty commonwealth, with its matchless record of unhampered civil and religious liberty during the now completed two centuries of its history, are but the beginnings of the endless harvest of that single grain of good.

IS THE YOUNG MAN SAFE?

[Selected from other sources.]

THE COST OF NEGLIGENCE.

(422)

Luke 16: 10.

We can never tell the outcome of a fault or failing which seems to us trivial. The Saturday Evening Post gives an incident illustrating the cost of neglecting to do one's best in small things.

When the instructors at Rugby school took a lad to task for his poor penmanship he replied: "Many men of genius have written worse scrawls than I do; it is not worth while to worry about so trivial a fault." Ten years later this lad was an officer in the English army doing service in the Crimean war. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and cost many brave fellows their lives.

CARNEGIE.

(423)

1 Tim. 4: 13; 2 Tim. 2: 15.

Who can measure the force he may be exerting when he is helping a child to obtain an education? The first iron works in Allegheny, Pa., were built by Col. James Anderson, who was at that time the city's richest man. He built a large home for himself, and put in a library of four hundred volumes, which he loaned to working boys, two weeks at a time. One of the boys so helped was Andrew Carnegie, who was then a bobbin boy in a cotton mill at \$1.20 a week. The reading of those books gave shape to his whole life, and he determined then and there, that if he ever had any surplus wealth he would devote it to the circulation of free books. That is why he is pouring out his money today like water, in establishing libraries all over the world. Isn't that better than feeding pigs and doing nothing for the minds of the children? Whoever helps to keep the school bell ringing is doing something to move the world, and to move it in the right way, too.

WORK.

(424)

1 Thess. 4: 11.

Mr. Black is particularly good on the "Habit of Work," on the "Duty of Work," and on the "Fruits of Work," and in his chapter on "Rest and Work" he makes a wise and reasonable plea for the Sabbath rest. One of the most precious of his quotations should be printed in letters of gold on every young man's memory. Ruskin says: "During such investigation as I have been able to give to the lives of the artists whose works are in all points noblest, no fact ever looms so large upon me, no law remains so steadfast in the universality of its application, as the fact and law that they are all great workers; nothing concerning them is matter of more astonishment than the quantity they have accomplished in the given length of their life; and when I hear a young man spoken of as giving promise of high genius, the first question I ask about him is always—Does he work?"

CUT GEMS.

[Contributed by E. S. LEWIS, D. D., Columbus, O.]

GLADSTONE. (425)

Prov. 25:12.

Mr. Gladstone once heard of two young men in the village where he resided who had become notorious for their drinking habits, and he determined to make an effort to save them. He invited them to see him at the castle, and there, in "The Temple of Peace," as his library was called, he impressively appealed to them to change their ways, and then knelt with them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. Long afterwards one of the young men said: "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Old Man was profoundly moved by the intensity of his solicitation. My companion is now a prominent Baptist minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified."

A WORD FITLY SPOKEN. (426)

Prov. 15:23.

Bishop McCabe in a letter to the Michigan Advocate, says:

Evanston, Ill., July 24, 1903.

Dear Dr. Potts: I spent last Sabbath at Fort Dodge, Iowa, and was the guest of Rev. J. J. Dolliver, the father of Senator Dolliver. He told me a story that thrilled my heart, and I tell it to you.

Many years ago he was on a circuit in West Virginia. He was riding to his circuit one Sunday morning and saw striding on before him a tall, awkward young man carrying a string of fish which he had just caught. Instead of scolding him for going a-fishing on Sunday, Brother Dolliver rode beside him and conversed with him. He talked to him about his future and about what he was going to make of himself. He advised him to give his heart to God, become a Christian, go to school, and get an education.

It was a word spoken in season. The young man was none other than Rev. T. B. Hughes, now of the Iowa Conference, and the father of Rev. E. H. Hughes, president-elect of De Pauw University, and Rev. M. S. Hughes, pastor of Independence Avenue Church, Kansas City.

This is an illustration of what a word will sometimes do. "A word spoken in season, how good it is."

Yours faithfully,

C. C. McCABE.

Song Book for Church and Sunday School.

They all claim they have the BEST, but the proof of a song book is in the singing, and, as an introductory offer, we will send 100 Melodies of Salvation to any address, freight prepaid. Your school may use them two Sundays and if you don't like them, send them back, freight prepaid. If you do you are to send us a check for \$25.00, 30 days from date of order. Melody Publishing Co., 362 Huron Street, Cleveland, Ohio.

THE SIN OF "SENSITIVENESS." (427)

Acts 20:24.

A traveling man came to his employer one day and said: "I am done. I cannot sell your goods any more." "Why, what's the matter? Aren't they all right?" "Yes, I guess so, but I have no heart to handle them any more. I was insulted yesterday!" "Insulted!" said the employer, who had spent many a year on the road. "Insulted! Young man, I know all about that. I have been cursed and sworn at, and called a liar and a thief and everything else. I was kicked out of a second-story window once; but I was never insulted in my life!"

The old man knew what business success depends upon, and he knew enough not to know when he was insulted. There are some church workers who say: "I am not like ordinary people; I am so sensitive." The old man's reply would be a good tonic for them.

LIFE.

(428)

John 14:6.

Bolton Hall gathers together these estimates of life: "Life," said the Belle, "is a jest that's just begun." "Life," said the Pessimist, "is a cruel joke played upon us by we know not whom." "Life," said the Child, "is play." "Life," said the Theologian, "is a vale of tears." "Life," said the Scientist, "is the definite combination of heterogeneous changes in correspondence with external co-existences." "Life," said the Lord's Anointed, "Life is love."

NOW I LAY ME DOWN TO SLEEP. (429)

Isa. 11:6.

In a southern hospital a little girl was to undergo a dangerous operation. She was placed upon the table, and the surgeon was about to give her ether when he said: "Before we can make you well we must put you to sleep." She spoke up sweetly, and said: "Oh, if you are going to put me to sleep I must say my prayers first." So she got down on her knees, and said the child's prayer, "Now I lay me down to sleep." Afterwards the surgeon said that he himself prayed that night for the first time in thirty years. The Voice of the Spirit came to him in the utterance of the little child.

A PRESENT TO YOUR FELLOW WORKERS.

We have a few copies of this number and some of the February, and one of either will be sent gratis to four or five of your friends if you will furnish us their names and addresses. You may send them on a postal or include them when writing us.

Current Anecdotes now has the largest paid-in-advance circulation of any preachers' magazine in America, but will still pursue our ideal of 20,000.

January edition is exhausted. I mention this to urge you to renew promptly when you are notified your subscription has expired. F. M. BARTON.

P. S.—April will be our Easter number and it will reach you by March 25th, so that it will be in time for Easter preparations.

ENTIRE CONSECRATION.

[By DAVID GREGG, D. D.]

✓ ST. PATRICK'S HYMN.

Let us learn here the secret of our power. It is the entire consecration to Jesus Christ. This was the power of St. Patrick. This made him a saint. His famous hymn shows this. That hymn of his he chanted all through his grand career. It is a mighty rendering of our subject. This is his hymn:

Christ with me, Christ before me,
Christ behind me, Christ in me,
Christ below me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length,
Christ in height.

This is the opening strophe of the hymn; the closing strophe of the hymn is:

Christ in the heart of everyone who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in the eye that sees me,
Christ in every ear that hears me.

The first strophe was his passion for God; the second strophe was his passion for man. The first describes how real God was to him; the second describes how real he meant to make God to his fellowmen. That hymn reads simply, but it chanted grandly. It was grandest of all when it was lived. It made a life that saved men by the thousands and that won a whole country for Jesus Christ. My fellowmen, for the child of God the consecrated life is the only true life; the only life of power.

✓ "THEREFORE."

✓ 1 Cor. 6:20

The word "therefore" is one of the greatest words of the Bible. It shines here and there on the sacred page with a brilliancy all its own; just as stars of the first magnitude shine in the firmament of night. There is no Bible study more interesting than a study of the "therefores" of the book. The word "therefore" always links two things together, viz., a promise and a conclusion. It is a logical nexus which makes theory and life one, and which binds man and duty.

It has the same moral force as the word "ought." The word "ought" has in it and back of it the word "God." What a man "ought" to do "God" commands him to do. When the word "therefore" deals with facts, it announces the inevitable. When it deals with reasoning it announces a logical sequence. It is the word that presses home the fitness of things and points out that which is absolutely necessary in the case. It is a word that convinces the reason of man. It is a word that binds the conscience of man. It is a word that carries finality in it.

All this is seen in the "therefore" of consecration. Read it in its connection and see for yourselves what it links together. "Know ye not that your body is the temple of the Holy Ghost which is in you; which ye have of God, and that we are not our own? For ye are bought with a price. Therefore glorify

God in your body and in your spirit, which are God's."

There is no mistaking this "therefore," it is the "therefore" of obligation. It calls to a logical duty. It carries in it the compulsion of love. It binds us to an absolute and whole hearted consecration to God. It claims the entire man for God; all the faculties for God; all the days and years for God; all the enterprises and activities for God; all the life for God. Because God has purchased us with a great price—a price expressive of infinite love—therefore, all this is His due; and anything short of this is dishonesty and robbery. Religion is no mere section of life; it is the whole of life.

WHOLENESS OF CONSECRATION A NECESSITY.

The necessity for wholeness and entireness in our consecration lies right here in this fact, viz.: Anything that is in the life that is ungodlike spoils the life for God. A man may erect a dwelling which is a very gem of architecture, it may be complete and full of taste and of beauty and convenience, yet a single defective sewerpipe down in the basement out of sight will spoil the whole house and turn it into a death trap. Even so a man may have eminent virtues; he may have much in life that is excellent, and yet there may be in him a line of lust, a vein of avarice, or a heart of cruel pride, which will wholly undo him. One single licensed passion may poison the whole atmosphere of his morality. Therefore his life must be all for God or else practically there is none of it for God.

There is another fact which comes in here and urges us to wholeness of consecration. It, too, is part of the logic of things. It is this: The nature of sin. It is the nature of sin to spread; therefore, we can give no place in ourselves even to the least sin. One solitary evil contains in itself all evils. Evil possesses wonderful capabilities of expansion and multiplication and transmigration. For example: Lying passes into thieving, and thieving into extravagance, and extravagance into luxury, and luxury into gluttony, and gluttony into drunkenness, and drunkenness into lust, and lust into hatred, and hatred into murder. The mildest form of evil contains in it the possibility of the most extreme form of evil.

When the father of William the Conqueror was departing to the Holy Land, he called together the peers of Normandy, and required them to swear allegiance to his young son, who was a mere infant. When the barons smiled at the feeble babe, the king promptly replied to their smile: "He may be little now, but he will grow." And he did grow. That same baby hand ere long ruled the nation with a rod of iron. The same may be said of evil in its tiniest form: "It is little, but it will grow." By all this we are taught that the logical thing for us, who are the people of God, is to be out and out for God. This is our safety. It is the logic of the fitness of things, and it is the logic of the necessity of things.

✓ THE TRUE ST. PATRICK.

About the close of the fourth century a band of Scottish marauders made a raid southward into the Roman province beyond the wall of Severus. They carried back with them a boy of about fifteen whom they sold as a slave in Ireland, where he spent the next six years in herding cattle for a chieftain in County Antrim. He was of noble birth as his name indicates, Patricius, and his father was a Christian deacon. At last he escaped on a ship bound for France. But after rejoining his friends, he had many visions concerning the conversion of the Irish. Once, in a dream, he heard a voice saying: "We pray thee, holy youth, to come and henceforward walk among us." He decided that his life mission was to be the conversion of Ireland to Christianity, and began to prepare himself for the priesthood. He returned to Ireland when about thirty and began his labors. His principal opponents were the Druids priests, who did not give up without a struggle. His plan was to convert the chiefs, who would carry with them their followers. Once while baptising a chieftain, Patrick leaned on his crozier which he had carelessly dropped on the chief's foot. The sharp point pierced the foot, bringing the blood. The sturdy chief thought it a part of the ceremony and bore the pain unflinchingly. In Ireland, on March 17, all wear a sprig of shamrock, or clover, as Patrick had used this plant with its three leaves to illustrate the doctrine of the Trinity. He died and was buried in Ireland, as witness the old rhyme: "On the hill of Down, buried in one tomb, Were Bridget, and Patrick, with Columba the pious."

"Shoes and Rations for a Long March," by H. Clay Trumbull. Charles Scribner's Sons, New York. The sub-title gives the clue to the aim and scope of this book: Needs and supplies in everyday life, being sermon-growths from an army chaplain's talks in camp and field and prison and at home.

Each sermon has a little preface giving the occasion of its first writing and sometimes incidents concerning later repetitions. These pages are exceedingly free from theological thought and phrases, are simple, direct and practical. They show evidence of wide reading of books, and keen insight into human nature.

"Howe's Handbook of Parliamentary Usage," is an ingenious arrangement of the rules and usages of parliamentary law, for the aid of the novice in debate. Hinds and Noble, New York.

We have received the second annual report of the Anti-Profanity League from the secretary, Rev. R. D. Sawyer, Hanson, Mass. The League has already a registered membership of 12,000, in North America, Great Britain, Switzerland, and South Africa. The intention is not to add another organization, but to direct a little the work of those now existing. The Anti-Profanity League is indorsed by many prominent men, among them Gov. John L. Bates, of Mass., and Pres. Roosevelt.

HISTORICAL LEGENDS OF RUSSIA. ✓

S. A. WILSON.

Russia, "the seeding-place of nations, the home of restless tribes," was known to the ancients as Scythia. Its vast forests, fertile plains, and barren steppes, among which flow the mighty rivers, have been the home of savage people and fierce horsemen for ages. But the burly Slav, with his fierce vigor, has hitherto been upon the outskirts of the civilized world. Will he be the next great race to rise to the supremacy of the world?

Some of the old legends of Russian history are interesting and suggestive.

Herodotus tells us that the Scythian warriors invaded a distant kingdom and remained there as conquerors for many years. The wives of the warriors at last gave up hopes of their return and married their slaves. While the masters remained away the children of their slaves grew to manhood. At last the Scythians resolved to return to their native plains. But as they approached they were stopped by a host of warriors, for the children of the slaves determined to keep the land for themselves. After several vain battles, one chief cried: "What are we doing? These are our slaves, and to kill them is a loss to ourselves. Let us take our horsewhips, not arms, and the blood of the slave will cower before us." And they did so, and the warriors came to their homes, and the slaves tended the herds again.

Nestor, the ancient Russian chronicler, tells us that a Russian ruler had a favorite horse which bore him in the chase and in war. One day, asking the soothsayers about the manner of his death, he was told that it would come to him through his cherished steed. He sent his horse away from the palace. Years after he asked about it and was told that it had died long before. "Ah!" cried he, "the magician lied—the horse is dead and I am alive! But, where are his bones? I would like to see what is left of my good war horse." He was taken to the field where lay the bones of the steed. Setting his foot on the skull, he said: "So this animal was to be my death." Just then a poisonous serpent darted out of the skull and fixed its fangs in the warrior's foot. And so he came to his death.

The present name, Russia, is generally thought to be derived from a Finnish word meaning rowers, or seafarers. So it is a name that has been given to them by others.

Nearly a thousand years after the beginning of the Christian era the Russian ruler, Vladimir, became weary of his heathen deities and sent ambassadors to bring him reports of different religions, Catholic, Jewish, Muselman and Greek. On their return he chose the last, and went to Constantinople in 988 and was baptized. Coming back to his kingdom he caused the image of the god of thunder to be beaten with cudgels and cast into the river. He then ordered the inhabitants to come to the river's bank and be baptized, and there was general obedience to the command.

A SHORT HISTORY OF JAPAN.

[From Asiatic History, by Wm. Elliott Griffis.]

Legendary Origin of the Japanese.—The oldest Japanese books, the *Ko-ji-ki*, (Book of Traditions, 712 A. D.), and the *Ni-hon-gi*, (Chronicles of Japan, 720 A. D.), from the literary basis of the indigenous national religion—*Shin-to*, or the "Way of the Gods." These books not only relate events, but give the Japanese theory of creation, which is a fair specimen of evolution. They tell us that, of old, when heaven and earth were not yet separated, chaos, enveloping all things, like a fowl's egg, contained within it a germ. The clear, light substance expanded and became heaven; the heavy substance condensed and became earth. After this, deity was evolved, for out of the land merging from the turbid waters appeared a rush stalk, which became a god. From this deity other gods came into being. *Izanagi* and *Izanami* were the first created pair. Standing on the floating bridge of heaven, *Izanagi* plunged his pear into the waters beneath, and, withdrawing it, the drops which trickled from it became the first island of Japan. Thus the empire was created. Their daughter, *Amaterasu*, is the "sun-goddess," and her grandson, *Ninigi*, descended from heaven to earth in *Kiushiu*, near *Satsuma*, bearing the sacred regalia of the sovereigns of Japan—sword, mirror and ball. The grandson of *Ninigi*, whose mother was a sea-dragon, was *Jimmu Tenno*, the first *Mikado* of Japan.

Advancing northward, *Jimmu* conquered the various tribes, and began his reign near *Kioto*, 660 B. C. This date is obtained by counting the years of the reigns of the *mikados*, who are reputed to have lived before the introduction of calendars—645 A.D.

THE DAWN OF HISTORY.

The state of things first revealed by the light of written history is this: We see the central and south-western parts of the country inhabited by an agricultural people dwelling in villages, and governed by chiefs under a rude species of feudalism. In the central region of *Yamato*, around *Kioto*, these communities are in allegiance to the royal family of the *mikado*. The conquest of neighboring tribes in every direction goes on under the *Yamato* chiefs, who rule the subjugated people by nobles connected by marriage to the central suzerain. The government is feudalism, yet the allegiance is loose, and frequent revolts occur, especially in *Kiushiu*, where they are instigated by the *Coreans*. In the extreme north of the main island dwell the rude savages called *Ainos*, who are finally driven across the straits into the lessening area of the *Yezo*, (land of the savages.)

The Hojo Family.—The *Minamoto* line came to an end in 1219. The *Hojo* family secured their power, acting as regents to the *sho-guns* appointed from *Kioto*, who, in the hands of the *Hojo* ministers, were mostly puppets—often babes or children. In 1281 the attempted invasion of the *Mongols* was frustrated by a storm and the

valor of the Japanese. *Nichiren* and *Shinran*, the great apostles of Buddhism, preached the doctrines of their sects, which spread over the greater part of Japan, though the complete triumph of the faith of Buddha was not secured until 900 years after its introduction into Japan. During the *Hojo* period Japan became known to Europe through the writings of *Marco Polo*.

THE CATHOLIC CHURCH IN JAPAN.

In 1549 *Xavier* landed in *Satsuma*. In 1552 seven Christian churches were established in *Kioto*. In 1581 two hundred churches and 200,000 followers of the new faith were reckoned. In 1583 the daimios of *Kiushiu* sent an embassy to Spain and Rome, which was received by Pope Gregory XIII. and Philip II. and Pope Sextus VI. They returned after an absence of eight years.

Buddhism had reached the acme of power and influence. The monasteries were immensely wealthy, the priests numerous, and both they and their dependents were trained in arms. As soldiers in the field, the clerical militia, allying themselves to the different daimios, often decided the fate of war. *Nobunaga* was friendly to the Spanish and Portuguese friars, encouraging the Christians as a foil against the Buddhists. In 1567 he attacked the monasteries with fire and sword, slaughtering thousands of the bonzes, and striking a blow at Buddhism from which it has not yet recovered. In 1574 he overthrew the last *Ashikaga* *sho-gun*, and reduced many of the petty chieftains to vassalage, but could not overcome the great daimios. Attacked by a treacherous officer in 1582 he perished by his own hand.

Hideyoshi, a peasant boy, at first an ostler to *Nobunaga*, rose by talent and energy to be a general, avenged his master's death, curbed the power of the great clans, *Satsuma* and *Choshu*, and having tranquilized the whole empire, was made premier in 1586. According to precedent a regent must be of *Fujiwara* blood, as a *sho-gun* must be of *Minamoto* descent, but *Hideyoshi* trampled on precedent as *Kiyomori* had done. The third great process in the formation of the feudal system was taken by *Hideyoshi* when he arranged all the land in the empire into fiefs, given and held in his own name, without reference to the *mikado*. In 1591 he ordered the expulsion of the *Jesuits*, who were grasping after political power. Partly to employ his generals and veterans, partly to get rid of the Christians, and under pretext of collecting arrears of tribute, *Hideyoshi* in 1592 sent an army of 150,000 men to invade *Corea*, led by *Konishi*, a Christian, and *Kato*, a pagan, both able rivals. *Konishi* reached the *Corean* capital in seventeen days after landing. A Chinese army of 40,000 men was sent to succor the invaded. The peninsula was overrun by the Japanese and the war was prolonged during five years. Meanwhile at home the *Franciscans* and *Jesuits*, having ostentatiously violated the edicts forbidding public processions and

worship, were, in 1596 seized and crucified, and the native Christians persecuted. Taiko, (as Hideyoshi is often called), dying in 1597, the army of occupation in Corea was withdrawn.

The Policy of Seclusion.—As the foreign priests continued to resist the laws, 129 of them, Jesuits, Franciscans, and Dominicans, with 200 native helpers, were, in 1614, deported to Macao in three junks. The year before a Japanese ship bearing a Franciscan and a Japanese crossed the Pacific to Mexico, and thence to Spain and Rome, receiving audience of the Pope. In 1637, at Shimabara, a great uprising of the native Christians was put down by force, and 30,000 men, women and children were slain. Horrible persecutions, however, could not utterly obliterate the Christian name, for the descendants of the same martyrs still live, holding their faith. After this period Japanese were forbidden to leave the country, boats had to be built on an unseaworthy model,* and all foreigners, except a few Chinese and a dozen Hollanders at Nagasaki living under restrictions, were banished. Japan, like Corea, became a hermit nation.

The Restoration of 1868.—The causes of the recent revolutions in Japan, which have effected (1), a profound change in the national policy toward foreigners; (2), the restoration of the ancient centralized imperialism; and (3), the abolition of the feudal system, can be only briefly sketched. They were both internal and external, though chiefly the former.

The golden age of Japanese pure literature, in which the native language was cultivated, was in the period between the eighth and twelfth centuries. The Japanese syllabary (kata-kana), of forty-seven letters, was invented by Kibi, who died A. D. 776; and hira-kana, or script, by Kobo, a learned priest, and the reconciler of Buddhism and Shinto, who died A. D. 835. He may be called the Philo of Japan. The purest specimens of Japanese literature are the products of women.

When Commodore Perry arrived in 1853 and treated with the sho-gun, who then styled himself "Tycoon," (Great Prince), instead of with the true sovereign, the wrath of the "mikado-reverencers" was roused, and the crisis of a century was precipitated. The first idea of the patriots who opposed themselves to the Tycoon for having made treaties with the foreigners against the sovereign's will, was to "honor the Mikado and expel the barbarian." In 1863 Kagoshima was bombarded by a British, and in 1864 Shimonoseki by an allied foreign squadron, and heavy indemnities in

cash extorted. In 1868 the southern daimios who had long chafed under the rule of the Tokugawas, stigmatizing them as usurpers, formed a coalition, and compelled the resignation of the sho-gun. They possessed themselves of the imperial palace and the person of the young Mikado, branded the Tycoon's party as choteki, and fought and won the battle at Fushimi, near Kioto, January 27, 1868—the pivotal point of the modern history of Japan—captured Yedo, and with the aid of the iron-clad "Stonewall" destroyed the Tycoon's navy.

The Awakening of New Japan.—Gradually the leaders of the revolution yielded to the impulse of enlightenment and progress, and became diligent students of the civilization of Christendom. Purging their ranks of "foreign-haters," and extending the olive branch to the old adherents of the sho-gun, the wounds of civil war were healed, and the nation resolutely entered on the path of progress and of Western ideas. The Etas (periahs) were restored to citizenship. The press was established. Foreign teachers, surgeons, and scientific men were invited from Europe and America to assist the people and Government. In 1871 the feudal system was abolished, and the daimios retired to private life. In 1872 an embassy was sent to the treaty nations of the world to revise the treaties and study the methods of progress among western peoples. Telegraphs, railways, light-houses, steamship lines, and a national postal and educational system were established. Hundreds of young men were sent to study in the schools of America and Europe. The steady drift of public opinion seems to be in the direction of constitutional representative government. In many things the influence and example of Japan seem to be acting as powerful leaven among the Asiatic nations, especially China and Corea. To the latter Japan is returning the favors of early history.

Protestant Christianity, founded upon the Bible and the preaching of Christ crucified, began in 1859, shortly after the opening of the ports of Nagasaki and Yokohama, the pioneers being Hearn, Brown, Verbeck, Williams, and others. These American missionaries were quickly followed by the British brethren. Owing to the jealous hostility of the government few converts were made during the first ten years, but much literary work was accomplished and foundations were laid. The first church, at Yokohama, was organized March 10, 1872. There were, in 1881, about seventy churches and over 4,000 members. The means of propagation are actively employed, and are based on thorough use and knowledge of the Scriptures. The New Testament, in whole, and the Old, in part, are now translated and widely read.

"You doan mean for to tell me Sam Jonsing was baptized and joined church. Why he war de wors infidel in town."

"He war till he fine out he had heart disease."—Puck.

*The Kuro Shiwo, or Black Current, which flows past the eastern coast of Japan, sweeps across the Pacific to Alaska, California, and thence to the Sandwich Islands. Japanese boats blown out to sea were often stranded on American shores, of which at least fifty known cases are on record. As this peopling of American shores must have been a continuous process from ancient times, do we not in this fact have a clue to the origin of the aboriginal races of North America? See "The Mikado's Empire," Appendix. A number of walls were returned to Japan by American captains of ships before Perry's arrival in 1853.

QUOTABLE POETRY.

✓ A PRAYER.

Teach me, Father, how to go
Softly as the grasses grow.
Hush my soul to meet the shock
Of the wild world as a rock.
But my spirit, propped with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up.
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew
And its life begins anew.

Teach me Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon.
Beetle, on his mission bent,
Tarrys in that cooling tent.
Let me also cheer a spot,
Hidden field or garden grot,
Place where passing souls can rest
On the way and be their best.

—Charles Edwin Markham in November Scribner's.

✓ THE WANDERER.

✓ Psal. 73 : 24.

Upon a mountain height, far from the sea,
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain
height?

Ah, who can say
Whether there dropped by some too careless
hand,
Or whether there cast when Ocean swept the
land,
Ere the Eternal had ordained the Day?

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may—
Sing, O my home! sing, O my home!
of thee. —Eugene Field.

✓ PREACHING VS. PRACTICE.

It is easy to sit in the sunshine
And talk to the man in the shade,
It is easy to float in a well-trimmed boat
And point out the places to wade.
But once we pass into the shadows,
We murmur and fret and frown,
And our length from the bank, we shout for
a plank,
Or throw up our hands and go down.
It is easy to sit in your carriage,
And counsel the man on foot,
But get down and walk, and you'll change
your talk,
As you feel the peg in your boot.

It is easy to tell the toiler
How best he can carry his pack,
But no one can rate a burden's weight
Until it has been on his back.

The up-curved mouth of pleasure
Can prate of sorrow's worth,
But give it a sip, and a wryer lip
Was never made on earth.

—Ella Wheeler Wilcox.

"Take thy first walk with God
Let Him go forth with thee.
Thy first transaction be
With God Himself above.
So shalt thy business prosper well
And all this year be love."

"Thou art, and that is God's decree
That thou shalt never cease to be.
The heavens shalt melt, the sun expire,
The whirling globe be wrapped in fire,
Yet leave untouched thy destiny,
Eternity, eternity!"

May be in His more human weariness
Came little things to minister and bless;
To touch Him in a humble way to please.
Perhaps came little earthly memories:
The simple stir of Nazareth's sun-washed street;
The busy sound of Mary's housewife feet;
A pattern of leaf shadows at the door;
The scent of fresh curled shavings on the
floor.

—S. H. Kemper.



HAPPY YOUNG ONES

WHEATLET

There's a reason for the fine flavor and satisfying quality of WHEATLET which is fully set forth in all our announcements.

WHEATLET

Agrees with children because it embodies all the natural nourishment contained in the World's Choicest Wheat; ground scientifically at these mills exclusively—no one else pays the price. A trial will make it unnecessary to tell you you are eating in WHEATLET the perfection of over twenty years study. At all good grocers in 2-lb. packages, enough for 30 people.

Perfumed Amulet free with analysis of cereals.

The Franklin Mills Company,
"All the Wheat that's Fit to Eat."
737 Franklin Square, LOCKPORT, N. Y.

UNUSUAL.

✓ PRAYING LARGE.

When Clifton Johnson was travelling in Ireland he sat down one day in a cottage to talk with an old woman. As they were having their "dish of discourse" there came a clap of thunder, and the old woman at once spread out her hands in supplication, crying: "God bless and save us! And save his honor, and save the people and all of us!"

For the space of half an hour the thunder was frequent, and each time she prayed. Then she told Mr. Johnson this story, which has a good moral in its defining of the proper spirit which should belong to prayer:

"There was a man, and he was working in a field like, and it came on to thunder, and he put his head in a hole in the wall, and he said, 'God save what's out o' me!' But he ought to have prayed for the whole of him; for he no sooner said that than the wall fell and took his head clean off.

"It was telled to me that this was a judgment on the crathur, because it is not right to pray small, just for yourself. But you should pray large—to save us all—pray big and open-hearted. But that may be only a story, sir."

It may be safely asserted that the wit of Richard Binsley Sheridan never deserted him in an emergency.

Once, on a visit at a country house, a bore asked Sheridan to take a long walk with him. Sheridan made an excuse of the weather, saying it was scarcely pleasant enough for a walk.

An hour later the bore intercepted Sheridan as he was about to escape from the house.

"I see it has cleared," he said, persistently. "Why, yes," said the wit, doubtfully, "it has cleared enough for one, but has it cleared enough for two?"

"What do they do when they install a minister?" inquired a small boy. "Do they put him in a stall and feed him?"

"No," said the father, "they harness him to the church, and expect him to draw it."

At an inquest on a case of suicide recently held in England the foreman returned this remarkable verdict: "The jury are all of one mind—temporarily insane."

A PERSONAL OFFER.

I am saying something to you I do not wish to say in my regular advertising—providing you need a Bible and are ready to buy one. I will send you on approval a Bible that is the most beautiful Preachers' Bible ever made.

I have it interleaved between every two leaves, the only interleaved Bible that will go into the coat pocket, \$6.00. Special during March, \$5.00.

If you want to buy a Bible, we will send you this book and if you keep it you are to send check the following day. If not you are to replace it in box and return it prepaid the following day, notifying us by letter and sending us the express receipt the day you return it. If it wasn't the book you want nine times out of ten, I couldn't afford to do this. Enclose this clipping for authority for the offer.

F. M. BARTON.

706 Caxton Bldg., Cleveland, O.

PUBLICITY FOR THE CHURCH.

VIEWS OF A PROMINENT CLERGYMAN OF MILWAUKEE.

In a recent interview in the Milwaukee Sentinel Dr. Titworth, a prominent local clergyman, advocates the maintenance of a bureau of publicity in every church, but he does not recommend sensational advertising. The basis of this theory is that the church should be conducted as a business enterprise.

Dr. Titworth believes that when there are applied to the churches the same principles that ensure success in other lines of activity the churches will become prosperous.

"Conducted as charitable enterprises," he says, "their growth will be uncertain. This age is not more thoughtless or more irreligious than any other. It is merely more full of diverse activities and interests. Men and women are so much preoccupied by their vocations and avocations that they forget their religious obligations unless reminded in some insistent manner."

Dr. Titworth has made a contract with a local paper for one-inch display ad each Saturday morning for one month for the purpose of advertising his Sunday evening sermon.

Rev. Wm. H. Walker, pastor of the Calvary Baptist Church, of Los Angeles, sent the following letter to the women of his congregation at the opening of 1904:

CALVARY BAPTIST CHURCH.

Corner Second St. Louis Streets.

REV. WM. H. WALKER, JR., A. M., Pastor.

Los Angeles, Cal., January, 1904.

M
Dear Christian Friend:—Desiring to organize our forces for more efficient service, we are asking each of the ladies of the church and congregation to assume some definite responsibility.

Our present appeal is for one afternoon in the month to be devoted to systematic visitation in the interests of Calvary Baptist Church.

If you will give this much of your time, please sign the accompanying blank and hand same to the pastor or drop in one of the church collection baskets, at your earliest opportunity. As soon as you have been enrolled as willing to assume this responsibility, competent leadership and full instructions for your work will be provided.

We are hoping for a hearty and very general response to this appeal in Christ's name.

Yours for the work,

WM. H. WALKER, Jr., Pastor.

1961 East Second Street.

To my Pastor:—

I hereby agree to give at least one afternoon of my time each month to systematic visitation in the interests of Calvary Baptist Church.

Signed

No. Street.

HOMILETIC DEPARTMENT.

GIST OF RECENT SERMONS BY GREAT PREACHERS.

Prepared by G. B. F. HALLOCK, D. D., Author of "The Homiletic Year."

WEARYING GOD.

✓ Text: "Ye have wearied the Lord with your words."—Malachi 2:17.

You have seen a wagon groaning under a heavy load, scarce able to endure the pressure which tried the strength of every bolt and screw and piece of iron and timber; the groaning vehicle threatened to break down under the burden it must carry. And thus God represents Himself as loaded with the evil words and deeds of men, and weighed down with the pressure which it strains His infinite power to sustain. I know of nothing which more completely illustrates the infinitude of God than the way in which He stands the strain which a sinning world puts upon Him; and it is a strain which tasks and wearies Him. You ask, "Have we any share in this strange charge of the prophet?" I answer, "Yes." You say, "Wherein have we wearied Him?" Let the prophet make answer in some distinct specification which he lodges against you. In each of these specifications there are two speakers. First God speaks, and then the human heart replies; and it is these replies that wearies God.

I. First specification. "I have loved you, saith the Lord, yet ye say, 'wherein hast thou loved us?'" God claims to love us; our hearts make reply, "What is the proof of your love?" Of all the wearying words which these evil hearts speak to God, the most wearying and wearing must be, "If you love me, what is the evidence of that love?" It is not enough that, like Esau, a good birth has been given us, that we have been crowned with ten thousand daily mercies, that God's treasury has been used in numberless ways for us, but these doubting hearts must assail God with the cry, "Wherein hast thou loved us?" When discipline comes, when heaven is enriched by the passing of some of our loved ones into its holy joys, and our lives seem impoverished by our loss, our grief-stricken hearts cry out in their anguish and unbelief, "Wherein hast thou loved us?" When some loss of worldly fortune comes that reduces our bank account or diminishes the number of acres that we call our own, in wrath our doubting hearts smite God with the question, "Wherein hast thou loved us?" When sickness comes and with aching head we toss our feverish form from side to side, we indict God with the stinging inquiry, "Wherein hast thou loved us?" When our cherished plans miscarry, and our hopes are baffled and we lose the prizes on which our hearts are set, we hold God accountable as we say, "Wherein hast thou loved us?" O! of all the things which must wear and strain and task and weary God, this surely must be the most wearying, as His own people out of doubting hearts make answer to the infinite love, with which he surrounds them, "Wherein hast thou loved us?"

II. But note the second specification under the prophet's charge.

First God speaks and then the human heart replies, as in all these specifications:

1. "Ye have despised my name," saith the Lord of hosts. And ye say, "Wherein have we despised thy name?" We resent the charge. How can it be? we ask in astonished incredulity. The divine answer comes, "Ye have offered the blind, and the lame, and the torn, and the sick in the worship of God. And ye have said, behold, what a weariness is it! And ye have snuffed at it," saith the Lord of hosts. There are two items in the charge. (a) We have found the worship of God a weariness. O! how monotonous and dreary our private prayers are! A drive through the woods with a pleasant companion is often far more attractive than an hour's communion with God. The study of God's word is frequently a monumental bore, and we breathe a sigh of relief when the reading of our daily duty chapter is over. The communion of saints in the worship of God is sometimes as oppressive to us as the choking air of a heated furnace. We cannot, in the spirit of the Pharisee, despise that old Jew who "snuffed at" the worship of God and said, "What a weariness it is!"

2. But this is not all. Like him we have also failed to offer God our best. We have had sound offerings in our possession and we have tried to palm off upon God "the blind, and the lame, and the torn, and the sick."

III. But we have come to the prophet's third specification under the charge of wearying God.

God speaks and the man replies, "Will a man rob God?" "Yet, ye have robbed me," saith the Lord. But ye say, "Wherein have we robbed thee?" The preposterous idea of our robbery of God leads to this loud and blatant question, but the divine reply is calm and clear and to the point: "In tithes and offerings." The suggestion may not be a vain one, if I venture to propose that each one ask of himself, "Can I belong to the class whom God charges with robbing Him?" To help in this solution, let us inquire, How much of my possessions do I count as belonging to God, and how much do I count as belonging to myself? What is the proportion between these two? Is His share one-tenth, one-hundredth, one-thousandth, or nothing? It must weary God to see the multitudes whom He has made stewards of His possessions, who give back to Him nothing, or next to nothing, and who look Him in the face and say, "Wherein have we robbed thee?"

Let us consider the effect of our conduct upon our God. We are careful not to weary or offend, or scandalize our fellow-men; let us refresh the heart of God by believing in His love, delighting in His worship, and by

counting ourselves and ours as altogether His.—Rev. Thornton Whaling, D. D.

✓ OPPORTUNITY, AND HOW MEN MEET IT.

✓ Text: As we have, therefore, opportunity, let us do good unto all men.—Galatians 6: 10.

Have you ever thought of the meaning of the word "opportunity"? In its quite literal significance it means something either "in front of the door" or "outside the harbor." You have the picture, either of a ship with sails unfurled, riding at anchor, ready to start upon her unknown voyage, with just a moment to spare to catch her before the sails are bent; or the picture of a veiled figure standing for an instant at the door of one's life, knocking with sharp swift strokes, and then, if no answer comes, passing away into the darkness, refusing to be recalled. That is opportunity. These are the two pictures which this word created when it first crept into common speech.

And how constantly these pictures are being reproduced in human experience! How often at the door of a man's soul the opportunity that would have changed his life from beggary to wealth, from loneliness to joy, from the tyranny of sin to the liberty of Christ, has thus come unexpectedly and knocked, and knocked yet again; and then, because he is too slothful to rise, too indifferent to open the door, the silent figure, whose hands were laden with priceless blessings, has passed swiftly away into the night of a lost opportunity.

Let us keep before our minds this picture of the figure at the door—opportunity knocking like a wayfarer at the gates of a man's life. And for the sake of clearness I shall speak of opportunity this morning in relation to four different types of men. In one or other of these four types each one of us, I fancy, will find a tolerably correct photograph of himself. What are these four types of men?

I. There is the man who murders his opportunity.

Saul, the first king of Israel, is the Scriptural type of this man, who deliberately wasted life's priceless opportunities. And what an opportunity was that of Saul! What an unexpected guest, and laden with what boundless possibilities, was that which came knocking at the door of his life that day when, going out to seek his father's asses, he found instead a kingdom. Yet Saul murdered that opportunity—as hundreds of men to-day are murdering their opportunities—by claiming as a right what we ought to have held as a duty; by demanding that which God had given him as a trust as his own private possession, to do with as he pleased. Opportunity, which had come to him as an angel of God to lead him to the path of duty, he degraded into a slave to serve his lusts. So Saul wasted his opportunity—murdered that which would have crowned him with immortal blessing.

Kings have done that since, but not kings alone.

II. There is the man who just misses his opportunities.

Here we touch a common enough type in the throng of life, a character with a certain pathos about it—the man whom Dickens has immortalized in fiction in the familiar figure of Micawber, always waiting for something to turn up, and always missing it when it does. This is the man who seems to be born into the world a day too late, and who spends his whole life in a vain effort to catch up. He is always just too late for the opportunity that should have brought him fame and fortune. He grows eloquent over the chances of life, and pathetic over the mischances which have hindered his hopes of success. His epitaph might be made to read something like this: Here lies a man who died a day too soon because he was born a day too late. He spent his life trying to catch up.

Scripture has outlined the picture of this man in that little verse in the Book of Kings where the prophet, describing the loss of a certain prisoner of war, adds, "While thy servant was busy here and there he was gone."

Here is where the tragedy of character so often turns into final doom. It just misses the coronation of Jesus Christ through the thoughtless trifling of the years. "Let us fear," says the apostle, "lest a promise being given us of entering into his rest, any of you would seem to come short of it." That is it—just come short of it, just miss it by a hair's breadth. So men lose the prizes of this life; so men lose the prize of immortal life.

III. The third type is the man who grips his opportunities as they pass.

Ever alert he stands at the door of his activities, ready to welcome and turn to good account each new opportunity as it comes. The story of missionary triumph throughout the nineteenth century is simply the record of opportunity seized for Christ by men in whose lives the vision of his life has illumined faith and inspired courage. To-day the Church of God waits for the consecration of just such men. What is it that makes religion a power in any man's life? Not that it assures him of his own salvation, but that it sharpens his ears to hear the knocking of the needy hand of opportunity that comes like a wayfarer to his life.

IV. The last type is he who creates his opportunity.

This is a rare type of character, but it is also the highest type of character. This is the man who makes his discouragements and disappointments elements of a higher success. Failure becomes a spur to activity, and out of defeat he spells the secret of a worthier victory. Such an one was Sir Walter Scott in the field of literature. Such, too, in a nobler degree, was the Apostle Paul. In that wonderful chapter in Romans where he gives the catalog of his "sufferings, tribulations, distress, persecution, famine, nakedness, peril, and sword," he adds: "Nay, in all these things we are more than conquerors." "In these things" he conquered, not by ignoring his persecu-

tions, but by finding in them new opportunities of service and devotion.

Such, too, in a pre-eminent degree was the spirit of Jesus. Upon that cross of infamy He lifted up for the adoration of the age the sublime spectacle of a divine self-sacrifice. To-day and for all days the cross has become the rallying place of the ages, and its message has become the inspiration of the world. It is as we catch that spirit of sublime faith and divine insight that enables Christ to create the opportunity of a universal salvation, that we, too, face with brave hearts the disappointments, discouragements, and trials which this life must bring.—Rev. Donald Sage Mackay, D. D.

✓ HABITS, THEIR MASTERY AND THEIR USE.

✓Text: "As His custom was."—Luke 4: 16.

This brief sentence leads us into a fact in the life of Jesus. The fact is that His whole life felt the force of habit. "As His custom was." His life was laid in certain grooves. He had a habit of attending the religious services of His day. "As His custom was He went into the synagogue on the Sabbath day." He had the habit of guiding His life and conduct with reference to His Father's will. "My very meat is to do the will of my Father." "He did always the things which pleased His Father." He had the habit of ministering to others. "He went about doing good." Even in details custom ruled His life. He went to places as His custom was and did things in the ways habitual to Him. In given conditions one always knew how Jesus would act. There was no uncertainty, no haphazard in Him. His life was ruled by habit.

The text is more than the revelation of a fact in the life of Jesus. It is the statement of a fact that holds in every life. It shows how intimately bound up with life is habit. Habit is ingrained with our very being.

I. Cultivate the habit of virtue. That is manly. Our word, "virtue," has a local meaning. By virtue we mean purity of life. In olden times the word virtue meant courage. There was a vital union between the two. The men who are wanted to-day are pure men. Be such men. Impurity is the mark of cowardice. Purity is the mark of manliness. Impurity is the sign of weakness, low taste, of beastiality. Purity is the sign of conquest, of courage, of strength. The pure man is the strong man.

II. Cultivate the habit of truthfulness. No liar can be a man. Truthfulness is the foundation of every other quality of manhood. It is the basis of all personal excellence. It reveals itself in rectitude of life—truth in action. Truthfulness is a man's bond; it is his guarantee to others that he can be trusted. It is the passport of the esteem and confidence of mankind. Cultivate the habit of truth, let it become the very genius of your life, it will strike all hypocrisy out of your life, it will strike all compromise with evil out of your life, it will inspire in all men confidence in you when they come to know

that at all times and under all circumstances you will be as your custom is—truthful.

III. Cultivate the habit of duty. Lamar-tine said that there is only one stimulant that never fails and yet never intoxicates—duty. Duty puts a blue sky over every man. It is the end and the aim of the highest life. In an address a little while ago to some men of the National Guard, President Roosevelt uttered this epigram, "Duty makes the soldier; glory is an accident." I am not quite sure about the second member of the sentence. I do not believe that there is any accident about glory. If glory be a mere accident then I think that Theodore Roosevelt has had the happy fortune of being about when a good many accidents were taking place.

IV. Cultivate the habit of decision. Indecision is the paralysis of efficiency. The men who achieve results in this world are the decisive, positive men. Decisiveness is the nitric acid that turns the glycerin into dynamite. "Give me whereon to stand," said Archimedes, "and I will move the world." "Here I stand," said Luther, and he moved the world. Decision. Cultivate the habit and you will do in every crisis what your custom is.

V. Cultivate the habit of tenderness. Decision of character must not be wedded to severity of action. To virtue, which may be cold; to truth, which may be inflexible; to duty, which may be stern; to decision, which may be hard, must be added tenderness. It is a quality which may be of use every hour. It should be the atmosphere of every life.

VI. Cultivate the habit of faith. Faith is the God faculty in man; it is the faculty which takes hold of God. It is that in a man which enables him to commit his whole being to God, there to be rested, kept, guided, moulded, governed and possessed forever. This means manhood carried up to its highest point of privilege and power.

Strength is the glory of manhood. Virtue is strength. It is the concentration of manhood against vice. Truth is strength. It is the consecration of mind against all that is false and untrue. Duty is strength. It is the focusing of power on service. Decision is strength. It is the application of mind and will to meet the crisis. Tenderness is strength. It is the concentration of force in sympathy. Faith is strength. It is centering the whole being on God. These six—virtue, truth, duty, decision, tenderness, faith—are the qualities of a strong man. The ideal of this manhood is Jesus Christ. And He is the inspiration of these virtues. Study the lives of the men who have been virtuous, and truthful, and faithful, and decided, and tender, and true to God, and you will find that they are men who have been in-dwelt by Jesus Christ. It is Christ that marches through the centuries in the lives of the noble personalities that have made human history sublime. Let the Christ enter into your being. Behold as in a mirror the glory of the Lord, and you will be changed into the same image from glory to glory, and you will become such a one that

as Jesus' custom was so shall yours be in all virtue, truth, duty, decision, tenderness and faith.—Rev. John F. Carson, D. D.

✓ JOY IN THE HOLY GHOST.

V Text: "Joy in the Holy Ghost."—Rom. 14:17.

There are many so-called cures for a cold—everyone has got a different cure—but there are more quack cures for the unrest and unhappiness of the human heart. There are more recipes for the satisfaction of the human spirit than for anything else. When Varo, the philosopher, lived, he counted up two and eighty advices of the earthly philosophers which would bring happiness to the unhappy heart of poor man; and since Varo's days there have been other recipes issued, mostly from the mint of Satan. But how different from that fleshy thing is the spiritual joy that accompanies salvation. There is an experience known to the world—joy in the Holy Ghost. Dr. Andrew Bonar said that it was not much known in Scotland.

I. Christian joy, joy in the Holy Ghost, is a fruit that has been too little cultivated among us in Scotland; but it is to be had—fresh, luscious fruit from the King's table for your poor, hungry, thirsty heart. Joy in the Holy Ghost! I think we have begun to get the edge of our teeth turned against Gospel preaching by unbelief, and rationalism, and error in the pulpit. Ah! but there is a joy that has been planted by the hand of God Himself; it is the seed that will spring up—gladness is seen in the converted heart.

A Christian has not always joy in the Holy Ghost; a true Christian may at times take up the plaint of David when he said, "Restore unto me the joy of Thy salvation." It is not continuous, save with a very few. Very few can testify to unbroken communion, to unbroken fellowship, to unbroken light. Joy in the Holy Ghost, however, is the property of a Christian, and you can have it. If you have faith, lay hold of this joy that accompanies salvation. It is the property of the Christian. Cowper, who had so little of joy in his stressful life when his brain was reeling with disease, and darkness hovered over his weak, yet trustful spirit like bats from the nether cave, yet said, "There is a paradise that bears no forfeiture, and of its fruits He doth oft send large portions to the saints below." Joy in the Holy Ghost is the portion, the birth-right, privilege, and property of a child of God. You ought to have it; you should never rest in the lack of it. Martha Wesley met Dr. Johnson, and he began talking of the unhappiness of human life, and Martha Wesley said, "Doctor, you have been mostly with the wits of the world and not with saints; and you will not find the wits go in for spiritual joy." But there is happiness on earth, there is joy in the Holy Ghost. John Bunyan wrote about it; he thought he would put the brimming joy of his own heart into Hopeful's lips. Hopeful is talk-

ing to Christian, and he is just telling John Bunyan's experience. Hopeful says that when he gave his heart to the Lord, when he became a child of God, "My heart was full of joy, mine eyes full of tears, and my affections running over with love to the name, people and ways of Jesus Christ." "Enthusiasm" means "to be drunk with," and there have been souls who have been so intoxicated with the love of God, so filled with joy in the Holy Ghost, that they have cried to God to stay His hand or their heart would break with it. Why, there was James Renwick, the last martyr Scotland saw—the hunted James Renwick. He said, "Enemies think themselves satisfied that we are put to wander in morasses and upon mountains; but even amid these storms of these last two nights"—and you can fancy the thunder in the Scottish sky and the torrents of rain on the Scottish moor, and the trooper's hunting right and left for him—"I cannot express what sweet times I have had. When I had no covering but the dark curtain of the night, yea, in the silent watches, my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swims. Each star led me to wonder what He must be who is the star of Jacob, from whom stars borrow their shining." Then, James Bradford, the night before he died for Christ, was so full of gladness that, as a child, he leaped and rejoiced in singing. Smithfield's fire was being prepared, but James Bradford was as intoxicated as James Renwick was with joy in the Holy Ghost. He said, "A fine shining we shall make on the morrow, when the flames are kindled, glory to God!" I tell you, you cannot destroy such men—you cannot kill them; they are full of the joy of the Holy Ghost.

II. "We also joy in God, through our Lord Jesus Christ, by whom we have received the atonement;" that is Paul's statement. The object of our joy is Jesus Christ. Paul says to the Philippians, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." You will never bring unhappiness to Paul's heart. You may put him down in the dungeon at Rome, Nero may send an executioner, but Paul has joy in the Holy Ghost, joy in Christ. That joy no man has power to take from you.

III. What is the joy? It is just being taken up with the Lord, it is having your soul carried away on the wings of the Holy Ghost and put on the bosom of Christ; but you cannot have this joy unless you are a believer. You must have the property before you have the experience of it. The King's palace up in London is nothing to me; but my own house, I would plant a few flowers round the doorway, and would walk about the little house just like you do yours. It is my house. The King's palace, with its great parterres of flowers, and soldiers' parade, is nothing to me; but my home, it is that which moves me. So with joy in the Holy Ghost, when it is yours you cultivate

it and rejoice in it, and you have gladness from God if you give your heart to Him.

IV. God in Christ becomes a real possession, and you cannot have God without gladness. We have this joy, and other blessings are coming, for many of the promises of God are yet to be fulfilled. If you put in a bill or bond, your banker will register it in your possessions as money, though it is not money, but a promise. So we register in our possession the promises of Almighty God, and we are rich beyond compare. We are children of God, we are heirs of the eternal glory, heirs of God, and joint heirs with Christ. Did you ever realize it? "Aye," says Samuel Rutherford, "the gates of heaven are on the sunny side of the brae." Blessed be God, if you are going to heaven, you get the sunny side of the hill even while travelling. Is that not true?

The devil is a liar when he says that the Christian life does not pay. It does. With joy in the Holy Ghost we have the sunny side of the brae as we go home. Oh, beloved, come back to the wells of salvation! Prize the Word! If you have not much of the joy of the Holy Ghost, here is the well that is never muddy, never polluted; you cannot drink it dry, and the footsteps of the flocks are all round it. They are trying to turn the flock away, and advising them to go away to human thought. The water has got mixed to suit the palate of those that desire it so; but you, beloved, take to the old well.—Rev. John Robertson, D. D., Glasgow, Scotland.

✓ LAST WILL OF JESUS CHRIST.

Text: "For where a testament is, there must also of necessity be the death of the testator.

✓ "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."—Hebrews 9:16, 17.

In this chapter Paul compares the gospel to a will. He represents it as the second and final of Christ's two testaments. He makes manifest that it can only become operative by the death of Jesus. He pictures Christ as a testator.

I. The Gospel is Christ's Last Will and Testament.

A will is the document in which a person owning property makes a declaration of the testator's intentions concerning the disposition of this property when he or she is in the grave.

Very frequently men change their minds, destroy a will, and make a new one, which always supercedes others from the legal standpoint.

Christ made two wills, the first one, the Pentateuch, provided almost exclusively for His kinsmen and the Hebrews. The promises were to them and their children. How did they treat the testator? They maltreated and slew him. Before His death He made a new will, that He termed "The New Testament in my blood." In this He placed the Gentiles on a par with His "kinsmen according to the flesh," the Jews. He made every-

body equal heirs, conditional legatees, regardless of color and condition.

II. Christ's last will has been properly witnessed, sealed and recorded.

In some states a written will is null and void in law unless reliable witnesses attest, in the presence of each other, that they heard the testator acknowledge it as his last will.

Christ's last will has been witnessed. The four evangelists witnessed, and published it after Christ's death. Your courts require the recording of a will, after the death of the testator, within a given date. Matthew, Mark, Luke and John said: "We are witnesses of all things that He did." God the Father witnessed it, when at Christ's baptism His voice rang out from the arch of blue and said "This is my beloved Son." It was witnessed by the Holy Spirit when tongues of flame, at Pentecost, sat on the brows of the apostles, in fulfillment of Christ's promise, and they spoke in unlearned dialects. A multitude witnessed it forty days after the resurrection, when He mounted His imperial chariot, swept by the pinions of angels, on through the gates of pearl.

Testators and witnesses affix their seals to wills. So Christ has sealed His last Testament with His bleeding right hand. His first will, called "The Covenant of Blood," was sealed with blood symbolic of His own; the sacrificial blood of the dying ox and the gory lamb pointing to His cross. But the second will was sealed with His blood, shed outside of the Damascus gate of Jerusalem.

III. Christ named in His will His two chosen executors.

An executor is a person to whom the testator, or the court, confides the estate for distribution. The executor must distribute the property in accordance with the intention of the testator.

Whom did Jesus appoint as His executors? God the Father and the Holy Spirit. For eighteen centuries God the Father and the Holy Spirit have been signing pardons for poor sinners, purifying the souls of the unregenerate millions, witnessing to the divine acceptance of the saved, arming marshalled recruits for life's battles, pouring the oil of joy into crushed hearts, consoling the bereaved, supporting the dying in the vale of the shadows and crowning the redeemed of earth in the King's capital.

Christ intensely desired that the entire world should know what He had left mankind; whom He had appointed as His executors and how others were to get possession of their legacies. So He commissioned a long line of pastors, from His apostles until now, to go through the world and publish to each man, woman and child the fact, conditions, the provisions and the immediate availability of His bequests.

Eighteen hundred years have swept on since Jesus died, and yet a majority of the population know nothing about Christ and His last will. The avarice of the church of God has kept back from the heathen millions the thrilling intelligence that they are heirs of the Prince of Glory. How does

God look at people who are opposed to foreign missions? Are we not withholding from the heathen world the final testament of our crucified Lord?

IV. In His final will Jesus has made a special provision for His spiritual kindred.

A tender father remembers the affectionate child generously in his last will. The devoted husband provides as far as possible for the future happiness of his wife.

Christ has remembered His friends in His last will. To them His precious promises constitute a mine of wealth. His affection for them flashes through the four gospels. Tell me of a sorrow that can overtake one of His brethren, of a trial that can dash its tall billow against human thought, of a crisis of temptation that can comfort men, of a bereavement that can shadow us on which the light of a constellation of promises does not shine. No wealthy father ever so lovingly provided for his family; no rich friend for his kinsmen, as Christ has provided for His brethren and His sisters.

V. Christ's bequests are distributed equally, and they do not disappoint the most exalted expectations of the most unworthy heir.

How often are heirs so disappointed as to curse their dead benefactors! The casket of the rich man is hardly in its grave before the heirs are quarreling about the legacies. While the pastor is performing the funeral ceremonies they are wondering how they are provided for in the will.

But Christ's will disappoints nobody. He bids us "ask largely that our joy may be full." The splendor of the bequests excites angelic wonder.

In the New Testament we have pardon for the guilty, peace for the agitated, comfort for the sorrowing, answers for the prayerful, salvation for the believing, and heaven for the resolute; in this life solid good; beyond the grave heaven's eternal felicity.

VI. Christ's will could only become operative by His death.

A testator must die before his heirs get his legacies. Did Jesus die? Read the history of His death and resurrection written by the evangelists. Read Roman history. Read Josephus. Read Dr. Stroud's great work on "The Physical Causes of the Death of Christ." Ten thousand authors, from Eusebius to Raymond, have written of His death, burial and resurrection.

VII. The publication of Christ's will and the distribution of the bequests are attended with financial expenditures which the legatees should cheerfully bear.

The same is true of Christ's will. When He sent His disciples out to publish the will he told them to depend on the heirs for material compensation. The water of life is free; but those thirsty souls who drink it ought to be willing to pay for the pitchers in which it is brought.

VIII. Christ made His last will unalterable.

Nobody has any legal right to alter the will of a testator after his death. All nations make this a crime to be severely punished. The

same is true of the last will of Christ. John said of it, by divine authority: "If any man shall add unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." "The grass withereth, the flower fadeth; but the word of the Lord endureth forever."

Are we heirs with Christ to the heavenly inheritance? Have we complied with the conditions of His last will? If so, however humble may be our allotments, however difficult our environments, Paul cheers us on with the enthusiastic words, "All things are yours."—Rev. S. V. Leech, D. D.

✓ RIGHT VIEWS OF THINGS.

✓ Text: "Thou hast well seen."—Jeremiah 1: 12.

There is a right way and a wrong way of looking at almost everything. Some persons seem to have no eye for beauty; and others see every object through a distorted vision. To such persons one of Turner's fine landscapes is merely so much paint and canvas; to a man like Ruskin it is a masterpiece of golden sunlight, bathing field and forest with its splendors. Niagara is a disappointment to many on a first view.

"Thou hast well seen" were God's words to Jeremiah when he called him to be a prophet to the people of Israel.

It is vastly important that you and I should seek for spiritual discernment; for many of our joys and many of our sorrows proceed from our method of looking at those things which most concern our peace. How differently, for example, the Lord Jesus Christ appears to different eyes.

Some people look at Jehovah only as a consuming fire, and are struck through with despair. Others go to the other extreme and see in Him only infinite goodness and tender mercy; such are in danger of becoming blind to the sinfulness of sin, and they easily slide away into a belief in universal salvation.

I. We are all apt to make egregious mistakes when we look at our heavenly Father's providential dealings. Even some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that this life is a game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names! We speak of things as afflictions which are really blessings in disguise. We congratulate people on gaining what turns out to be a terrible share or worse than a serious loss. Sickness has often brought to a man spiritual recovery; suffering has often wrought out for him an exceeding weight of glory.

I have seen people condole tenderly with a weeping mother whose child has flown away home to heaven; but they never thought of condoling with her over a living child who was a frivolous slave to fashion, or a dissipated sensualist, or a wayward son, the "heaviness of his mother." A hundred times over have I pitied more the parent of a living sorrow than the parent of a departed joy. Spare your tears from the darlings who are safe in the arms of Jesus, and spend them over the living who are yet dead in sin and sheer impertinence. Let us learn to see things rightly and call them by their right names.

II. Let me, in the next place, remind you that if we possessed more spiritual discernment we would not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when He reiterated His remonstrances against borrowing trouble in advance, and when He said, "Be not therefore anxious for the morrow." Worry is not only a sin against God, it is a sin against our own peace. It sometimes amounts to a slow suicide.

There is only one practical remedy for this deadly sin of anxiety, and that is to take short views.

That is a short view which takes in immediate duty to be done, the immediate temptation to be met and the immediate sorrow to be carried. To-morrow belongs to our heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that He is able to keep all we commit to Him until the last great day.

III. If a right spiritual discernment tends to correct false views of God and His providence, and to repress sinful anxieties, it will also check our impatience in regard to the issue of God's wise dealings and discipline. "I never let brains or fools see my pictures until they are done," said a Scotch artist to me, quoting a familiar proverb of his countrymen. As the artist was unwilling to have any judgment pronounced on his work until it was completed, so our heavenly Father bids us possess our souls in patience. "What I do thou knowest not now; but thou shalt know hereafter." We must wait and see. This world is but a preparatory school in which character is on the easel or under the chisel. God's hand sometimes lays on dark colors; His chisel often cuts deep. No trial of our faith is joyous but grievous: nevertheless afterwards it may work out the eternal weight of glory.

IV. We come back, in closing, to the point whence we set out—that there is a right and a wrong way of looking at all things. To the eye that has discernment this world is mainly an avenue to that one which lieth beyond it. Talents, wealth and influence are simply loans that are to be held in trust for God. Social promotion signifies a more commanding position in which to serve the Master. A Christianized eye sees in money just so much bread for the hungry, just so many Bibles for the Godless, just so many lifts for the

outcast and degraded—as well as innocent and refining enjoyments for one's own household. My friend, if thou findest the "image and superscription" of Christ on every dollar you earn, "thou hast well seen." "Thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life, His service thy sweetest occupation, and His presence thy perpetual joy.—Rev. T. L. Cuyler, D. D.

✓ PAUL A PATTERN OF PRAYER.

✓Text: "If ye shall ask anything in my name I will do it."—John 14:14.

Jesus spoke in no uncertain way concerning prayer.

He was himself a pattern of prayer.

If we would ourselves know how to pray there are certain great principles which must be remembered when we come to Him.

First: We must believe that He is and that He is the rewarder of them that diligently seek Him. If one has hazy or mystical ideas of Christ, then from the very nature of the case prayer is impossible.

Second: We must believe His word. Mr. Spurgeon's statement that when he went to God he always went pleading a promise is the secret of his great success as a man of prayer.

Third: We must confess and forsake our sins.

Fourth: We must exercise our faith.

The text is exceedingly broad. "If ye shall ask anything in my name I will do it." It is broad enough to include temporal blessing and spiritual power, comprehensive enough to lead us to believe that God will direct our lives if we ask Him and will bear our burdens even though they be almost insignificant in their weight. Thank God for the "anything" in the text.

I have been greatly impressed with Paul as a pattern of prayer.

I notice as I have studied Paul that the burden of his prayer was for spiritual blessing rather than for temporal power, and throughout the epistles at least seven illustrations are to be found concerning this subject.

I. Prayer for Pentecost. Ephesians 3:17, 19, "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

Just what is the burden of this prayer of Paul's?

First: He is not asking for that indwelling which is ours at conversion.

Second: He is not asking for the bodily presence of Christ as some have suggested, for in this Scripture he states that it is by faith that He is to dwell with us.

Third: It is by no means a figurative expression, for if this were true, there would be no comfort in it to God's children, yet as a matter of fact this prayer of Paul's has been an inspiration to God's people everywhere. It is rather a special Pentecostal

privilege for God's children concerning which Paul is praying.

II. Prayer for perception. Colossians 1:9, 10, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." I might have been told that literally this means that they might have full knowledge, not simply by passing opinion concerning Him and His work. If we study this particular Scripture where Paul is praying for the Colossians we will learn how his prayer is to be answered.

1. We must meditate upon God's word.
2. We must present our bodies to Him. Romans 12: 1.

3. We must be delivered from this present evil age. Galatians 1:4.

4. We must separate ourselves from the world. I Thessalonians 4:3.

5. We must be thankful. I Thessalonians 5:18.

6. We must continue patiently to serve and follow Him. 1 Peter 2:15.

All of these things are God's will for us, if we practice them the results can be only beneficial. As a result of such a study of God's word the general knowledge of God and His will shall be ours, the spiritual perception spoken of in this particular Scripture may be ours, as we in the second place listen to the Spirit of God, for He will speak to us

God's message and make known to us His will.

III. Prayer for purity. 1 Thessalonians 5:23, 24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

There are three words which it should be well for us to remember in our study of this subject.

First: Position. If we would grow into His likeness we must be where He can let shine upon us the light of His countenance.

Second: Purification. Sanctification is necessary because God only uses that which is clean, never an unclean life.

Third: Possession. It is really Christ filling us, and He will fill us if we give Him the opportunity.

The intent of this work is made plain in Paul's prayer. First: The spirit is touched, and the spirit is that part of our nature which is capable of fellowship with God. Second: The soul is filled, and the soul is the seat of all our intellectual faculties. Third: The body is possessed, and since the body is just the servant of the higher powers of man, we can easily understand how necessary the work is.

It is needful. First: For our peace, for the God of peace is to sanctify us. Second: For our prayers. For Paul is talking about prayer when he praises. Third: For our praise, for we are told that we must rejoice evermore.—Rev. J. Wilbur Chapman, D. D., Evangelist.

STUDIES IN NEGLECTED TEXTS.

By G. B. F. HALLOCK, D. D.

✓ THE CHRISTIAN WARFARE.

✓ "Fight the good fight of faith."—1 Tim. 6:12.

Religion is an appeal to the hero qualities in a man or woman. The Christian life is not a thing to be entered into lightly or with the thought of ease. We shall not be carried to the skies on flowery beds of ease. No, we must fight if we would reign.

But it is a "good fight;" that is, it is a fight in a good cause, and worthy of our effort. It is a happy thing also that it is so much easier to fight when we know that the cause is a good one.

What are some of the special qualities a soldier must possess in order to fight well? Let us think of some of them, that we may be led to exercise them.

I. The first we mention is self-denial.

1. On one side self-denial means simply the giving up of self, as does a soldier when he enlists. The Christian gives up himself. With this he gives up also selfishness and self-indulgence and sin. The athlete denies himself harmful luxuries that he may be strong.

2. But self-denial has a positive side. It thinks of the good of others. It is not easy

for a soldier to enlist and leave behind home and friends and personal interests. But he gives them up for the good of his country. The missionary going to China must practice much self-denial in these directions. But he is thinking of the salvation of souls. There is plenty of room in the Christian life to display this soldier virtue of self-denial. It is a quality we all need in order to fight the good fight of faith.

II. A second quality which the good soldier must possess is courage.

The Christian life is a moral conflict which calls for courage of the highest type. For a young man to throw up a lucrative position rather than connive at dishonesty or engage in a wrong transaction is not an easy thing. For a young woman to keep always to high ideals and scorn to do anything that will compromise her Christian character requires courage. Some of these things take as much courage as it did for Knox to defy kings, or for Luther to face the anathemas of Rome.

III. A third necessary quality a good soldier must possess is the spirit and habit of obedience.

The Christian soldier's true attitude toward the Captain of his Salvation is this: "Speak Lord, for Thy servant heareth;" or this,

"Lord, what wilt Thou have me do?" or this, "Here am I, send me." It is an attitude of quick, instant, unquestioning, affectionate obedience.

And such obedience is born only of personal devotion. This is, indeed, the heart of the whole matter. The measure of our self-denial, courage and obedience will depend upon the measure of our devotion to the Captain of our Salvation. No wonder that men who earned the love and personal loyalty of their soldiers, like Howard, and Nelson, and Havelock, and Phil. Sheridan, and Grant, won so many battles. How infinitely worthy is our Leader! How sincerely should we love Him! How devotedly should we follow Him! How valiantly and bravely should we battle in His cause! "Fight the good fight of faith."

✓ HEAVEN A REALITY.

"We give thanks to God and the Father of our Lord Jesus Christ . . . for the hope which is laid up for you in heaven."—Col. 1:5.

Heaven is not a mere fancy or speculation. Christ said, "In my Father's house there are many mansions; if it were not so, I would have told you." In other words, if we had been deceived in our thoughts about heaven, Christ says He would have undeceived us when He was in the world.

And now it is entirely natural for us to want to know as much as we can about heaven. When our friends go from us it is natural for us to ask where they have gone. Shall we see them again? Where and when shall it be? We are all like people that are going to emigrate; and we want to know something about the land to which we are journeying.

I. We may know something about heaven. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him;" but because we cannot know the fulness of these things does not prevent us from knowing very much in regard to them. The reality is far beyond our comprehension; but we are given suggestions, and even foretastes of heaven. There is a legend that Joseph threw chaff into the Nile as a suggestion to the people of Egypt in regard to the abundance that was laid up for them in the king's granaries. Mariners have suggestions of the delights of tropical islands by the perfume of sweet spices and flowers that are wafted to them by the winds. So does God give us suggestions and foretastes of heavenly delights.

II. God wants heaven to seem very desirable to us.

We have read of a heathen girl who had been taught for some time in regard to Christian beliefs. She was out at night, and looking up beheld the stars, and remarked, "How beautiful must heaven be when we get there, if the outside is so fair." If the foretastes are so sweet, what must it be to be there? If the fruit is so delicious when we get a taste, what must it be to feast upon it? If the fragrance carried upon the

breezes from the shores is so delightful, what must it be to wander in the fields of paradise? If the glimpses we get are so fair, what must it be to be there?

III. Do you ask where heaven is? "Where is heaven?" We cannot tell; but two things we do know; that it is both a state and a place.

1. It is a state. It is a condition of enjoyment we enter upon when we accept Christ and begin to follow Him. As some one has said, "All the way to heaven is heaven."

2. But it is, moreover, a place. It is as truly a place as New York or London or Paris. When we start on the heavenward journey we have started toward a destination. It is where God is, and Christ and the Holy Ghost and our loved ones gone before.

3. It is not far away. Mr. Spurgeon says that measured by time the distance must be very short, for to the dying saint it is just a sigh and he is there. "To be absent from the body is to be present with the Lord."

IV. What is heaven like?

1. Negatively. We are told what is not there. There is no sin there; no struggle with temptation. There is no sickness there. There is no sorrow there, no darkness, no fear, no death. The things we most dread are not to be found there.

2. Positively. God is there. Christ is there. The angels are there. Many enjoyments await us there. "In His presence there is fulness of joy, and at His right hand there are pleasures forevermore." When we come to that good home "we shall be like Him, for we shall see Him as He is." "I shall be satisfied, when I awake in Thy likeness."

(Continued on page 366.)

Additional Prayer Meeting Topics.

From the Congregational Hand Book, by permission of the publishers, The Pilgrim Press, Boston.

March 1-7.—**The Life Everlasting.**—What is it? John 17:3; 1 John 5:20. Who has it? John 3:16. Whence is it? John 10:27, 28; Rom. 6:22, 23. How can we realize it? 2 Cor. 4:14-18.

Meditations for the Lenten Season.

March 8-14.—**Christ's Service; and Ours.**—Christ learning to serve. Luke 2:49-52. His Spirit in Service. Matt. 9:36-38; Matt. 8:16, 17; Heb. 4:15, 5:2. The extent of His service. Mark 10:45; Phil. 2:6-8. The kind of service Christ requires of us. John 13:12-17; Rom. 15:1-3. The objects of our service. Matt. 25:34-40. The crown of service. John 12:25, 26.

March 15-21.—**Christ's Temptations; and Ours.**—At the beginning of His ministry. Matt. 4:3-11. In the time of His prosperity. John 6:15; Matt. 14:23. At the close of His ministry. Luke 22:40-46. A prayer in time of temptation. Ps. 27:7-14. Divine counsel in temptation. Luke 22:31, 32; Heb. 4:15, 16.

March 22-28.—**Christ's Support in Trial; and Ours.**—The source of His strength. Matt. 16:21; 17:2-8. The source of our strength. Matt. 11:27-30; Heb. 7:25-27.

PRAYER MEETING DEPARTMENT.

"STUDIES IN THE TEACHING OF JESUS AND HIS APOSTLES."

By E. I. BOSWORTH, D. D.

[From the book of the above title, copyrighted 1901, and reproduced here by permission of The International Committee of the Young Men's Christian Association. The book may be obtained from F. M. Barton, Publisher, Cleveland, O.]

JESUS' CONCEPTION OF THE DISCIPLE IN HIS RELATION TO THE HOLY SPIRIT.

The Holy Spirit Making Things Real to the Disciple.

1. The general result of association with the Holy Spirit in the moral character of the disciple has been considered. It remains to inquire whether anything more specific can be learned with regard to the character of His intercourse with the disciple.

Since the Holy Spirit is, as we have seen, to continue the work of Jesus in the disciple, it is not strange that He should be represented by Jesus as a teacher. See John 14: 26. The chief function of a successful teacher is his ability to make things real to his pupils. It is interesting to see what emphasis Jesus laid on this form of the Spirit's activity.

Read first the description of His activity in the undisciplined world, John 16: 8-11. Men go comfortably on in lives of selfishness for years, but when the Spirit of God comes to them, their selfishness seems real to them and they are "convicted of sin." "Righteousness" becomes real to them, and "judgment" becomes a present fact instead of a vague and meaningless word. Cf. John 3: 5 as a statement of what follows in case they yield to this vivified truth.

2. In His intercourse with the disciple He makes the teaching of Jesus seem real. Read John 14: 26; 15: 26. The thoughts of Jesus are not to be allowed to die out of the minds of men. The spirit of the disciple is to be kept susceptible to the personal influence of Jesus by the vivifying touch of the Spirit of God.

3. The great Teaching Spirit will lead the minds of disciples into a real experience of new truth, and introduce the new order, John 16: 13. This will be a continuation of the work of Jesus, for the Spirit will draw from Jesus' infinite reserves of truth, vv. 14, 15. He also will listen to the Father, cf. v. 13, with John 8: 26; 15: 15.

4. Our constant danger is that the phraseology of religion shall be found slipping readily from our lips, when there is but a meagre sense of an inner religious life. A man sometimes wakes up to the fact that he is using a phraseology that exceeds his personal experience; finds his sense of honesty disturbed; and relapses into silence. For such an one there is a possibility of a full, strong life in association with the true, holy, helpful Spirit of God that will spontaneously overflow into sincere expression upon proper occasion.

The Disciple Associated with the Holy Spirit in Witnessing.

1. Jesus represents the Holy Spirit as bearing testimony. Note the general subject of His testimony as stated in John 15: 26; 16: 14. What is the substance of his testimony regarding Jesus? To whom is it borne and how?

2. Out of his life of association with the Holy Spirit the disciple is also said to "bear witness." See John 15: 27, considering the verb to be imperative as in the margin.

Inasmuch as the whole work of the Spirit is represented as calculated to make Jesus a reality in the life of the disciple, it would seem to follow that the testimony of the disciple would relate to the real results in his own experience of the influence of Jesus. This seems to be the thought of John 15: 26, 27.

Note carefully the explicit statement made by Jesus in Acts 1: 8. They are evidently called His witnesses, because they are able out of their experience to testify regarding His influence upon them. This statement in Acts reveals Jesus' confidence that the Kingdom of God which He lived, died, and rose again to establish, could be brought to realization through the testimony of ordinary men and women living in personal association with the Holy Spirit.

On one important occasion Jesus spoke of the personality of the disciple as a source of life-giving influence to others, and is said to have spoken in this way because of the possibilities of a human personality in alliance with the Spirit of God. Read John 7: 37-39.

"What is the secret of this heroic movement, which, in view of the feebleness of its agents, the smallness of the number of its original adherents, the slenderness of their intellectual equipment, and the vastness of their pretensions, has only been saved from ridicule and oblivion by its astounding success? Hear themselves. Are they asked for an explanation of their exuberant outburst at Pentecost? It is because the risen Lord has more than kept His promise (Acts 2: 16-21, 33)."—Robert J. Drummond, *The Relation of the Apostolic Teaching to the Teaching of Christ*.

The Disciple a Fellow Disciple.

1. In Jesus' thought the disciple is never an isolated phenomenon. Neither is his relation to God, in whatever form God be conceived, regarded as his sole relationship. He is always thought of in relation to other men. If it be true, as was suggested in Study XVI, Fifth Day, that life consists of loving personal relationships, friendships, then the most favorable sphere in which to develop life is evidently a community.

2. Jesus' emphasis of this fact appears in the assumptions underlying all His teachings, as well as His explicit statements. Repeat to yourself the Lord's Prayer or, as it might perhaps better be called, the Dis-

ciple's Prayer, and notice that it is supposed to arise from a group of disciples. Observe the personal pronouns "our," "us," "we," and any other recognition found in it of mutual human relationship.

Jesus' characteristic word "Kingdom" assumes what in this connection? Note the word that occurs only three times in the Gospels, Matt. 16:18; 18:17. Jesus' fundamental idea of God's Fatherhood assumes the existence of a family. Religion is represented by Him as fundamentally a "neighborhood" matter, Matt. 22:39; and, in the nature of the case, this neighborhood idea reaches its most perfect realization among the disciples.

3. The things that bind men most closely together are to have in common an intimate friend; to share deliverance from a great common peril; to share a great common hope; and to share a great common work. Consider to what extent, and how, these conditions of close personal relationship are realized in the case of the disciple. Among other representations of Jesus on this subject, consider these: Matt. 23:8-10; 24:9-13, 29-31; Luke 12:32-34; 22:28-30; John 16:33. See how they are combined in John 15:15-27. Notice also carefully the relation of the personality of Jesus to each of the things specified above as calculated to bind men strongly together.

4. One purpose of the Christian Church is to keep disciples in close touch with each other, and make them conscious of each other. Its institutions emphasize their common deliverance, common friend, common hope, and common work.

The Disciples Loving Each Other.

1. When Jesus was about to leave the world, instead of giving to His disciples "practical" directions regarding forms of organization and methods of procedure, He specified something which may have seemed to the apostles at the time absurdly simple, but which seemed to Him to constitute the fundamental and essential characteristic of discipleship. Read John 13:34, 35; 15:12. The disciples of Jesus everywhere in the world were to be recognized as specialists in friendship. "They love each other without knowing each other," the pagans said in amazement of the early Christians. The really fundamental character of this simple requirement becomes more evident, when we remember Jesus' conception of life brought out in Study XVI, Fifth Day, namely, that living consists in loving. Furthermore, Jesus wished to reproduce in the world the vital relationships that exist in heaven. Note in John 17:21-23 what He conceived to be the essential element in these. In sharp contrast, see the characteristics of life in hell as they appeared to Jesus in the character of a man who cherished either anger or contempt for a brother, Matt. 5:22. Give particular attention to all the details of the altar scene, Matt. 5:23, 24. Picture the priest waiting at the altar, and the would-be worshipper going back into the city to find his injured brother. The thought is that it is impossi-

ble to be a disciple, or worshipper, unless one loves his fellow disciple.

2. In practical experience love reveals itself negatively in an unwillingness to criticise a fellow disciple unnecessarily, and positively in a disposition to rejoice in his success. To get Jesus' view of the fundamental importance of the former point, read Matt. 7:1-5. Particularly in the case of men who are being trained in processes of analysis and discrimination, and who are of necessity engaged in competition, the practical test of love oftentimes is made in their attitude toward a fellow disciple's faults and successes. To rejoice heartily in other men's successes and to deal in patient, faithful kindness with their little faults, is to succeed in loving them.

Note in John 15:12 the standard which Jesus sets up for the disciple. The fundamental idea in these words seems to be that the disciple, in order to be a disciple, must agree with his Lord. He must feel about his fellow disciple's faults and successes as Jesus does.

The Disciples Forgiving Each Other.

1. In the close personal relationship which is the essential condition of real life, there is incidentally involved abundant opportunity for misunderstanding and bitterness. It is significant that more is said by Jesus about forgiveness than about almost any other topic connected with the mutual relations of disciples.

2. The most extensive discussion of the subject is found in Matt. 18:21-35. Read the paragraph carefully, noting that a large part of the force of illustration consists in the comparative amounts of the two debts. Roughly estimated the debts seem to have been something like \$12,000,000 and \$17. Exactly what phase of life in the Kingdom of Heaven (v. 23) is the story intended to illustrate?

3. Before going further into the discussion, stop to consider what forgiveness really is. Make the best definition you can. Is it possible to forgive a person who has not repented? See Luke 17:3. How ought one to feel toward one who has done him an injury and is not sorry for it? In what respect, if at all, is his feeling changed when the offender becomes sorry for the offence? Examine the subject from the standpoint of one who has experienced God's forgiveness. How does God feel toward a man who is not sorry for his wrong-doing? Does God's feeling toward the man change when the man does become sorry for his wrong-doing? If so, what is the nature of the change?

Pulpit Power and Eloquence or the One Hundred Best Sermons of the 19th Century (2d edition), has taken its place as the best collection of sermons published. This book is the cream of sermon production, and each contains sermons abreast of the times. Read one sermon a week and your respect and admiration of your calling will increase, and it will strike your mental flint till a shower of sparks start. See page 324.

METHODS DEPARTMENT.

ELEVEN-TWELFTHS OF THE PREACHER'S WORK THAT IS NEGLECTED, OR THE VALUE OF A SINGLE SOUL.

A young theological student spent his summer vacation preaching in a country charge. He was energetic and wanted to see some results of his work. Before leaving the charge in the fall, there were twelve additions to the church. He asked each one what led him to decide to enter the church.

Only one of the twelve was influenced through preaching, and some had not heard him preach. The eleven came into church as the result of personal conversation with the young student about their spiritual life.

Many churches do not receive as many members as the result of a revival. A church in which personal work is being done is having a revival all the time.

Why does not the preacher do more of it? Because he thinks it would offend those to whom he spoke. It does not often do so when one goes in the right spirit.

But it is delicate work; as delicate as watch-repairing, and fraught with greater results than a surgical operation.

Unless a surgeon desires with all his heart to make a success of an operation, he should never perform one. And a surgeon who does his best and fails still commands the respect of the patient or his friends.

You may say that the example of one theological student is not a basis for a reform, or for a rule of work. There are precedents, however. Christ won three of the first disciples and those three won three more by personal work. Matthew was won probably by preaching, but would never have taken the step and become one of the twelve had not Jesus called him personally. But you say that was before Pentecost. And while Pentecost was what put the early church in fighting trim, it has been misapplied by many who think anything less than a Pentecost isn't worth while, and wear the knees of their trousers out praying for Pentecostal showers, while the expenditure of a little sole-leather might result in the birth of the Pentecostal joy in one heart at least.

There are some general principles we should bear in mind in doing personal work.

If your religion doesn't fit you well, and you feel uncomfortable in it, and only wear it because you think by so doing you will gain heaven—if there is no joy in living the Christian life, you can't get any one to take stock in it.

If you have no interest in and no love for the one you would win, you will fail. But if God puts a love for a dirty heathen into a missionary's heart, and keeps it there so he is willing to sacrifice comfort in order to establish him in the faith, surely He can quicken our hearts to love a fellow-man whom many are interested in naturally.

Don't go on stilts, to the poor lost soul, and tell him how good you are, and how bad he is.

Don't ask him if he wants to go to heaven? He might reply, "Do you?" In short empty yourself of your laziness and ideas and try to put yourself in his place and think what would interest you if you were not a Christian.

The whole operation hinges on his attitude toward Christ. If you can get him to thinking about Christ, or talking about Him, that may be sufficient for one conversation.

Christ might have told Matthew how miserable a business was tax collecting.

Don't use expressions the man don't understand, any more than you would talk German to an Irishman. Use Scripture quotations not as a stuffed club, but as rays of light to lead him to that great light.

Always do it in the attitude of prayer.

But Torrey's "How to Win Men to Christ," and Trumbull's "Individual Work for Individuals," go far beyond anything I might say. I mention these objections to show why it is generally believed that conversation on this subject is objectionable to the unsaved.

It is so when it is lazily or improperly done, and when the man is being troubled about his sins.

When one is rebuffed he can say: "I know just how you feel, I came through your experience yourself." Or if you can't say that truthfully, you can say: "Well, Christ was treated worse than that and He went on extending His kingdom. They accused Him of being a devil, and you haven't made names yet."

Use wisdom in selecting those you wish to win. Or rather they will suggest themselves. The couple you have married, or whose baby you have baptised, or the son who has lost his mother, or some friend who is worth too much to be lost, or if not lost, worth too much to not be getting the most out of life.

I know we are busy—too busy—but a minute for this work is often better than an hour.

Let us be courteous, cheerful and live generally so that it makes men better to be where we are.

THE COTTAGE PRAYER MEETING.

One preacher said not long since that the mid-week prayer meeting troubled him more than his Sunday services.

The faithful few gather each week and sing the same songs, and half of them will say the same saying; and while it is good to be there, it does not extend the kingdom; in fact it has a soporific effect on those who attend regularly—No one questions the fact that, or the importance of it, that Brother Jones was born again in '49 and has been walking in the light ever since.

If it can't be remedied why even such a prayer meeting is a good place to be. But transplant that meeting into a home, and it will take on life and reality and earnestness, and even Brother Jones will not have the face to say the same old piece he has recited

for years to the south wall of the prayer meeting room.

But the great advantage is that it takes the prayer meeting to many who would never go to the prayer meeting. If there are some experiences of the Christian life given by someone who is taking thought about it, it will interest the young man or woman in the family who may not desire such influences. And then for a while afterwards the good effects of the prayer meeting are felt in the home where it was held.

One jolly German, who was converted recently at the shop where he works, wanted a prayer meeting at his house. He invited an insurance solicitor who had been after him to come and see him that night. The man was not exactly at home when he found where he was. And to cap it all, the German said to the leader: "Mr. So-and-So was a great Christian, let's hear him talk." The agent replied that he regretted that he was not a Christian, that his wife was, and it was a good thing.

Certainly it's not advisable to get people into such meetings under false pretenses, but the German was so enthusiastic about his new life that he thought it would appeal to even a life insurance agent.

If you have three or four good leaders in your church, you may have several cottage meetings. The preacher doesn't need to attend but one. It is correct for the preacher to show his interest, but give the members a chance to preach once in a while, and do not embarrass them with your presence. They will appreciate your work the better.

One live cottage prayer meeting is worth a dozen dead ones in the church. If your present meeting is a success, spread it out; let it overflow into the homes.

WAYS THAT WIN IN CHURCH. FINANCE.

ALBERT SIDNEY GREGG.

By permission of Jennings & Pye, Cincinnati, O., the publishers.

ALL OR NOTHING.

"Each is bound to all."—Herbert Spencer.

Formulate a definite plan. It should be so clear-cut and plain that a child can grasp it. Vagueness invites defeat. For instance, a church is in debt and a movement to pay it is under discussion. Make a list of all claims against the property. Creditors sometimes offer to make a discount. If so, there should be a specific understanding as to the amount and limit of time. In the case of large rebates, there ought to be a signed agreement. A time-limit clause, specifying that the money will be raised by a certain date, is a valuable feature, as it gives the finance committee a leverage in appealing to others for help. Concessions should be counted as subscriptions. One of the most successful plans in use is based on the "all or nothing" principle. Some people hesitate about giving, because they fear they will be called upon repeatedly for contributions. If assured that the entire amount will be raised before any pledge becomes binding, they will be left without an argument, and their objec-

tions can then be overcome. The points to observe are the fixing of a definite total, a specific amount per share, and the time limit. An ironclad contract, similar to the one here reproduced, should then be drawn:

This agreement, made and entered into by and between of the first part, and the Church Benefit Association of the Church of of the second part:

Witnesseth, That said party of the first part does hereby subscribe for shares of \$.... each, of the capital stock of said Benefit Association, and agrees to pay therefor the sum of \$.... as follows,....., and, in consideration of said subscription and payment by said first party, the second party does hereby bind himself to observe the conditions upon which said subscription is made as follows:

1. The fund raised by the sale of said stock is for the purpose of paying the indebtedness on the Church.

2. Unless the full number of shares shall be subscribed for on or before 19.., this subscription shall be void, and all payments made hereunder shall be subject to the demand of the first party.

3. It is also agreed and understood that no part of said fund shall be applied on the said indebtedness until enough cash is in hand to liquidate the entire amount.

Witness the hand and seal of the said first and second parties this.... of 19... .. (Seal.)

Church Benefit Association (Seal.)
(Add name of president and secretary.)

A temporary organization of this kind can be created by the Quarterly Conference or Official Board. Have the contracts printed in duplicate—one for the solicitor, and one for the signer. They can be bound into convenient books, and distributed among those who are to do the canvassing. A mortgage of seven thousand dollars was lifted by the use of this plan. A quiet canvass was conducted, extending over eighteen months, and then on a Sunday, a month before the time-limit was reached, the matter was taken before the congregation, and the balance of fifteen hundred dollars was raised as fast as the secretaries could make out contracts. It appeared to be a hopeless undertaking at the outset; but persistent work gained the victory. This method, in various forms, is employed by some of the most experienced debt-raisers of the country, and is earnestly recommended to all who wish to be successful in a debt-paying campaign.

A simple form, based on this plan, which may be printed on cards or written as a subscription heading in a blank book or at the top of a sheet of paper, is herewith given:

I hereby promise to give \$.... toward the indebtedness of Church, on condition the entire amount is subscribed on or before 19....

Name
Residence

The "all or nothing" plan will fit the situation, from a few hundreds to hundreds of thousands. It was used once to good advantage in a small church. The place was

but little more than a preaching point, where scant attention had been given to organization or finances. A can of oil was needed, but there was no money in the "treasury." After prayer meeting the pastor proposed that nine persons give ten cents each to make up the required ninety cents. The company looked surprised for a moment, and then quietly handed over the dimes. It can be employed in an absurd way, however, and give the impression that it has no merit. A case in point is where the secretary of a Young Men's Christian Association wanted to obtain some money. He figured out that a certain number of persons at ten cents each would make up the desired amount. A notice to that effect was inserted in a local paper, and then the secretary leaned back in his office chair and waited for the money to come rolling in. One solitary woman called, paid her dime, and said, sweetly, as she felt the thrill of satisfaction that comes to anyone who has just discharged a solemn obligation:

"I am so glad that the amount is small. All will surely give their share."

The secretary immediately concluded that the "plan" was at fault, because it brought in only one lonesome dime, after he had so carefully shown that it need not be burdensome. The trouble was he expected it to operate automatically, whereas a "plan" is the incidental feature of a man of an organization at work.

[If your local printer cannot furnish the stock certificates, let us know and we will quote you prices.—Editor.]

SPECIAL SERVICES.

THE LIFE OF JESUS IN SONG.

(From the Church Economist.)

Quite an unusual and a very interesting service was held at the Presbyterian Church, Columbus Grove, Ohio, during the holidays. With the co-operation of the choir, the salient features in the life of Christ were reviewed in order through appropriate hymns. The program was so well studied that we reproduce it. Notice not only the careful selection of hymns, but the variety and suitability of the musical settings and rendering:

Introductory song, Tell the Story, Congregation.

His Advent.—Joy to the World. M. H. P. G. 188, Congregation; Luther's Cradle Hymn, Duet and Quartet; Dear Little Stranger, Solo and Chorus.

His Epiphany.—From the Eastern Mountains, Choir.

His Childhood.—Jesus Once Was a Little Child, Boy Choir.

His Manhood.—The Man of Galilee, Solo and Chorus.

His Temptation.—Forty Days and Forty Nights, Choir.

His Triumphal Entry.—Strew the Way With Palm Leaves, Chorus and Solo; Palm Branches, Solo.

His Agony.—'Tis Midnight. P. H. 129, Congregation.

His Crucifixion.—There is a Green Hill Far Away, Choir.

His Burial.—All is O'er, the Pain, the Sorrow, Solo.

His Resurrection.—Jesus Lives, Quartet; I Know That My Redeemer Liveth, Solo; The Resurrection, Solo.

His Ascension.—Hail the Day That Sees Him Rise. P. H. 154: 1, 2, 5, Congregation; Prayer; Announcements; Offering; Closing Song: Come, Let Us Raise a Joyful Strain. M. H. P. G. 149, Congregation.

Benediction.

H. F. Busche was the chorister and Miss Begg organist. The pastor is Rev. S. D. Conger.

APOSTOLIC DAYS.

The following probable order of service in the early church might make an interesting prayer meeting today. This might be printed or put upon the blackboard and explained by the pastor. It would give many a modern Christian a new sense of the unity of the modern and the apostolic church.

A CHRISTIAN SERVICE OF THE FIRST CENTURY.*

Prepared by the Rev. Prof. C. F. Bradley, D. D., Garrett Biblical Institute.

1. Call to worship including a confession of faith. Leader.
2. Prayers (all standing and responding "Amen").
3. Scripture reading (from the Old Testament).
4. Apostolic teaching (direct; reading from "Memoirs of the Apostles"; from apostolic letters).
5. Prayer, praise and mutual edification by believers, in turn (tongues and interpretation; prophecies; revelations; teachings).
6. Praise (see Christian Psalms for responsive reading and hymn).
7. Collection for the poor.
8. The Salutation (1 Cor. 16: 20).
9. Benediction.

*As no programme of service has come down to us from the Apostolic Age, and as the primitive worship was notably informal and spontaneous, it is, strictly speaking, impossible to reproduce an Apostolic Service. An attempt has been made to give its chief elements in their proper order.

DR. HALE'S RULES FOR WRITING:

1. Know what you want to say.
2. Say it.
3. Use your own language.
4. Leave out all fine passages.
5. A short word is better than a long one.
6. The fewer words, other things being equal, the better.
7. Cut it to pieces.

Whenever you really have nothing to say To simply say nothing is far the best way.

Conscience is like the eye which at the approach of danger involuntarily shuts for protection.—Luke 12: 57; Rom. 2: 15.

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PRESENT-DAY PROBLEMS.

WHY MEN DO NOT GO TO CHURCH.

SOME FAULTS IN THE CHURCH.

By W. C. KING.

"Look well to your definitions," was the wise warning of a professor of theology. According to Thayer, from a very early date the word *Ekklesia* had the meaning of a "gathering of citizens called out from their homes into some public place; an assembly." The primary use of the word is to designate the whole body of the redeemed of this dispensation, but in this discussion we have in view only the local church. For the most part too we deal with the increment which man has added to the simple Pentecostal church. In a word, it is clear from this correspondence that men oppose, not Christianity but Churchianity. Note the following from a man who has studied the problem on three continents.

"Earnest men are losing faith in the sincerity of the churches, and weary with the insipid, sentimental forms and empty platitudes often emanating from the pulpit, and the futile attempts of church organizations to improve society by imitating its weaknesses: sugar-coating theater-going, dancing and card-playing, with a religious flavor. No longer the fosterer of the family and the guardian of social purity, the churches pander to self-indulgence and anti-social practices which are destructive of domestic life and imperil the existence of nations."

"This visible church is today standing in the place of the church at Laodicea, and hence its unfruitfulness," writes another. It holds many true children of God, yet as a whole says, "I am rich, and increased with good," seemingly ignorant of her own wretchedness and poverty.

A man writes from the Danish West Indies Islands, touching the third questions, as follows: "I am not." With others who stay away we find the reason in the lack of spiritual food consequent on (1) the use of "ritual," dead forms and ceremonies, and (2) the frightful inconsistencies of ministers and prominent leaders.

Churchianity results from placing the outward organization first in thought, love and effort. The church and the denomination come to be of prime consideration. The ambition to build up a flourishing organization dominates the life of the members. It is so much easier to say, "Come to our church," than it is to bring men to sincere repentance and the putting away of sin and to the foot of the cross for salvation.

Itself a crying evil religiously, churchianity is the prolific parent of many of scarce less virility. Sectarianism is referred to by many correspondents. This letter will show the tenor of what is said:

"The division of Christian people into so many denominations makes it impossible for very many churches to command the services of the grade of men who ought to mould the religious thought of such communities."

This sectarian zeal is responsible for another grievous evil against which many men write me in strongest terms, viz.: debt. Church debts are a biting, blasting reproach to modern Christianity. This is not the place in which to discuss the question of obligations assumed for the purpose of securing suitable places of worship. But debts due to vain-glory and sectarian strife, debts incurred for current expenses and left uncared for in the hands of local business men for not only months but years, are a disgrace and hindrance to true work.

Are not these words of truth and soberness from a business man of our city? "The church is at fault when it gets into debt and when it teaches in practice that the first step in all good works is the acquisition of money. As the churches strive for large, handsome and well-furnished buildings so the members strive to attend church dressed in the height of fashion and 'those that worship Him must worship Him in spirit and truth,' becomes a dead letter."

Churchianity is responsible for another fatal evil, viz: Lax discipline.

It is not surprising that more is said by my correspondents about the inconsistencies of church-members than on any other subject. Naturally enough this matter is dealt with in every sort of manner from the man who confessed to the opinion that "they fail to do anything except attend services, wear a long face, sing hymns, offer hypocritical prayers, give hollow testimonials and have a goody-goody sort of piety through the week" to the man, himself outside of the church, who declares that the fault "does not lie with the church, but with narrow-minded men and women who expect too much of an organization made up of human beings who have their frailties like other mortals."

Without trying to analyze these varying answers at this time, let me record one conviction which remains, after eliminating what seems trivial and uncandid from them, namely, *That inconsistency of life among our members and laxity of discipline in our churches is doing more than aught else to alienate the men.*

Listen to this man: "The workingman knows the difference between church-going and practical godliness. The worst slums of our great towns are owned by church goers, and the church itself is often a grasping landlord." Is not the impotence of the church in the face of the crying evils of the day a source of humiliation and despair to every lover of humanity? How shall we account for this except in the way I describe? Does not every man who has sought to align the churches against even one sin that is sapping our national life know it to be true?

Inconsistency in life and laxity of discipline in the church as a body will surely result in unreality.

This is the grave charge made against the church of Laodicea. "I know thy works that thou art neither hot or cold." That this is the complaint made today is seen from the following quotations. One man who has un-

usual opportunity to know the feeling of men says: "The reasons of those who object are various, and yet grounded in the same reason: 'The church is not genuine.'" And another writes: "The church is not spiritual nor apostolic enough, to command the respect and reverence of the world. The church is so very inconsistent in many respects that it loses power with the world. The Holy Ghost does not dominate the hearts of the individual members, hence earnestness and zeal are seldom characteristic of them."

A leading citizen of the State of Washington writes: "There is not that strong distinctive line between the church and the world that there should be. If its members are not on a higher plane than those who are of the world, what is to be gained by church attendance or church membership? The popular preacher may draw large numbers, but he does not build a strong church."

God forgive us if we make light of these notes of alarm. The church at large is suffering from the atrophy of unreality. Let us be willing to bow under the sting of the enemies' charges and arouse ourselves to call of friends. Turning aside from all quibbling over petty inconsistencies of individual members of the churches, let us, consider this supreme fact "that the one object of the church's existence is to gather in to Christ the souls He died to save." Not to build up its own organization, nor to advance denominational enterprise, but to save men. Do our churches ring true and true here? The money power of the Protestant church is enormous. Mr. Jas. R. Mott estimates that "if only one-fourth of the churches gave but one cent a day it would yield over £25,000,000, as contrasted with the less than £4,000,000 of the past year."

Men do not care much for professions, but they do respect power. "The Kingdom of God is not in word but in power." Spiritual power is dependant on consistency, is never possible without it.

Churchianity welcomes commercialism as a hearty ally. A vivid description of this fell evil is given in the description of the Laodicean church:

"Because thou sayest, I am rich, have gotten riches, and have need of nothing." A prosperous church member said the same thing in a little different form to one of my correspondents. "We do not have poor people at our church. Once a poor man came, but he was clean, so we did not mind 'much.'" The commercial standard rules too largely in our churches. To quote a fraction of what is written me on this subject would fill our space several times. It is a dark picture that is presented of the churches as firmly held in the grasp of greed and pride. I have not made this picture, but gives it as it comes to me.

The Laodicean church is described as a Christless and hence a loveless church.

The friend who gives me the fact that a certain church has a side door for the poorly dressed worshippers, lest they offend the "better" (?) class of people in the vestibule, said to those in charge of that church, "You

lack one presence at your church." "Whose?" "Christ's," was the reply.

An able journalist relates this experience: "I remember once when a young man, away from home, I entered a church alone on a Sunday evening. Service was in progress. Immediately I appeared at the door an usher came to meet me and escorted me to a seat and when the service was over, before I had a chance to get away, somebody had me by the hand and wanted to know all about me. They seemed to know I was a stranger and they made me feel right there that I was among friends and I decided then that that was the finest church organization that I had ever seen. I think so yet."

From a prominent member of the bar in the State of Washington comes this declaration: "When the membership of our churches earnestly and resolutely set about welcoming the people—masses—to their services a long step will be taken toward solving the problem."

It is a time for confession, humiliation and prayer by our churches.

Help Mighty God!

The strong man bows himself,
The good and wise are few,
The standard-bearers faint,
The enemy prevails.

Help, God of might,
In this Thy church's night.

Help Mighty God!

The world is waxing gray
And charity grows chill,
And faith is at its ebb,
And hope is withering!

Help God of might,
Appear in glory bright!

Consider well the inestimable value of the churches, imperfect though they may be.

A Cincinnati paper, not given to great efforts for the promotion of the Christian religion, yet finds that money invested in churches and in the support of religious institutions, brings the greatest returns to the nation, if not to the individual. It declares that the marks of civilization are churches and schoolhouses, and where the one is found there will always be the other. It says:

"The best people in your neighborhood or town are church people. There may be hypocrites among them and a scoundrel or two, who would use the church to mask his dealings, but as a whole, these church people are the ones you need, both in your social and business life. You do not worry about your daughter if she builds up her social circle among these church people, and in your heart you are glad that your boy has found friends in the church, if you haven't set foot inside of a house of worship in twenty years. The \$40,000,000 put into church buildings in 1902 will produce dividends while the world shall last. The money has been well invested."

Vancouver, B. C.

[Continued In April.]

OUR RELIGIOUS CONDITION.

The Record of Christian Work recently called attention of a number of leading preachers to R. J. Campbell's recent statement that the religious thought in America was behind that of England, and that the issues that were engaging attention here were dead issues in England.

The replies to this criticism are interesting chiefly because they give opinions as to the condition of religious thought in this country. We quote from several replies the part that interests us—that is, our condition.

Rev. John Watson says:

"We" (that is Englishmen) "have concluded here that a clear distinction must be made between the literary form of the Bible and the spiritual revelation which it contains, and the church would never take any notice concerning authorship and date.

"One also feels that our church in America is ultra-conservative in dogma, and does not recognize the development of thought in the living church of Christ.

"It is not, however, to be supposed from what I have said that the church at home is becoming rationalistic, for indeed the difference is rather that she is withdrawing her faith from keeping watch over positions of no importance on the circumference and gathering her faith round the Person of the Living Christ. What we concern ourselves about is not the authorship and date of the prophecy of Isaiah, but the ethical and spiritual message which the prophecy conveys; not theories about the purpose of God or the mystery of Christ's sacrifice, but about the fatherly love of God and the victory which Christ did achieve over sin and this world. Our position is really less rationalistic than that of our fathers, because it is more mystical, spiritual, and inward. What our church is prepared to confess at all times, and to die for, is our Divine Lord and Saviour, and any attack either upon His Deity or His Humanity we should consider vital and should resist with all our might."

Amory H. Bradford replied:

"The English people have little dread of the higher critics, and, so far as I know, quite generally reject the old idea of future punishment and accept in its stead either the doctrine of conditional immortality or ultimate restoration. I find over there, especially among the leaders of the English Church, less inclination to speculate concerning the work of our Lord. On the other hand there is a revival of emphasis on the objective efficacy of the work of Christ. The English people are far more inclined to interpret theology in the light of the social conditions of the masses of the population, while we usually approach such subjects from a speculative point of view."

Arthur T. Pierson:

"If he means Higher Criticism, I think that the movement is fully as far advanced in this country as England,—and in either country about as disastrous as could well be."

Reuben Thomas, D. D.:

"The country that has produced for pulpit service Bushnell, and Beecher, and Brooks cannot, in religious thought, be far behind the old mother land. The religious life of England is deeper and steadier than that of America—far more reliable and responsive, but the religious thinking in both countries is stimulated from the same sources and is substantially of the same quality."

G. Campbell Morgan, who has been in America two years, is certainly qualified to reply:

"Religious thought here is just in the midst of a stage of conflict over critical questions which practically ceased on the other side long ago. I do not mean to say these questions are by any means settled, but the fiercest battles have been fought and men are beginning to see that it is possible to have fellowship with each other in the deepest things of spiritual service, while yet there may not be agreement on some matters critical and doctrinal. My profound conviction is that the general tone of preaching in England is far more expository and spiritual than it is in this country. I believe there are signs everywhere here of movement in that direction; or, to state the case again, the condition of affairs in England is further ahead than it is here. The same results will follow the battle here as there."

Geo. F. Pentecost, who might be said to be half English and half American:

"If he means that America is more conservative in thought than England, that I think in a measure true. We do not instantly rise to every German fly that is cast on theological waters. But I do not think that American scholars and theologians are much given to discussing dead issues. America was slower in accepting some of the more advanced theories and speculations of English thinkers, and the reaction here is somewhat behind that of England."

James Orr, Glasgow, Scotland:

"So far as I could judge, a certain section of religious thought in America is 'advanced' enough—far in advance of evidence, reason, or Scripture. There seemed to me to be a love of novelty and passion for the last theory and speculation that had a touch of crudeness, and often of superficiality, about it. On the other hand, there seemed to me among religious people to be often an ultra-conservatism, and dread of looking new facts and speculations in the face, which was not wise or healthy. My impression is that among the great mass of our ministers and people faith in the great evangelical verities stands unshaken and that the 'new theology' is not generally in favor."

R. A. Torrey who is now engaged in evangelistic work in England:

"A good many Christian teachers here believe in evolution, fully as many as in America, I should judge. The questions of destructive criticism and of the inspiration of the Bible are certainly not dead issues here

in England. It is true that there are many here in England who are swinging back to more conservative views regarding the Bible, but I do not think that it is any more true here than in America.

"The question of 'the larger hope' is certainly not a dead issue here in England. I should say that there were more men here, in supposedly orthodox pulpits, who believe in the final salvation of all men, than there are in America, and I am quite sure that there are more who hold 'the conditional immortality' view than there are in America.

"There is one point in which I am sure, as far as my experience goes, that the American churches are far in advance of those in England, and that is in the matter of personal work. I am confident that we have more trained personal workers among the laity in America than are to be found here. Of course there are many excellent workers here, but in no such proportion as we have them at home."

Marcus Dods, of Edinburg:

"In certain men on your side of the Atlantic you have an uncompromising rationalism that is very little accepted with us. In the writers and editors of the *Encyclopædia Biblica*, a type of men ready to echo German opinion but having as yet scarcely found their feet, is represented, but it is significant that for so large a part of the material recourse has been had to American and German writers. On the other hand, our men, such as these I speak of, who have contributed to the *Biblica*, are not looked upon as impossible in our church."

NEGLECTED TEXTS.

[Continued from page 357.]

✓ THE TRUMPET CALL.

✓ "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?"—1 Cor. 14: 8.

The figure used here is that of a watchman set on the city walls who was to blow the trumpet when he saw cause for alarm. If the watchman slept or neglected to give warning the people were in peril. If loss of life came, the blood was required at the watchman's hands. But if he blew the trumpet and the people neglected or slept or failed to make defence, their blood was upon themselves and the watchman was free from guilt. The warning God gives us of the danger from sin is often compared in the Bible to the startling sound of a trumpet. God commanded Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." Such as this, with the offer of Christ as a refuge and way of escape, is the duty of Gospel watchmen today.

I. Consider, first, the need of certainties in religion. Like the citizens of some great city the most of the people are engaged in business or pleasure or seeking their own ends

and do not want to be disturbed. Like the pleasure-seeking army they are too ready to say: "It is naught but the wind or the car . . . On with the dance!" But when they say peace and safety, then cometh sudden destruction upon them. It is important that all be warned, and that the warning be given with no uncertain sound. This is one reason why it is so important that men should teach and preach the truth. A false sound may lead to false security. The truth is always helpful and wholesome. It is foolish for men to deal in guesses or theories or mere imaginings in religion. God's word is a safe guide. It proclaims the truth, the whole truth, and nothing but the truth. When it is preached men hear a true and wholesome message.

II. Notice, secondly, the evil of uncertain sounds. An uncertain watchman is a useless watchman. An uncertain witness is a useless witness. Truth mixed with error may be worse than useless. A man who thinks there is no danger will not prepare for eternity. A man who is lulled into false security will not prepare. A man who thinks that he will have some future chance to make up for present neglect will not prepare. It is better for Gospel watchmen to give the truth just as God gives it.

III. It is further implied that having heard the warning the hearer's duty was to act accordingly. David says: "The mighty God has spoken and called the whole earth from the rising of the sun to the going down of the same." Many voices have come to us. What are some of the things we have heard? One is that our bodies are mortal. We have no doubt about that. Some of us would like to deny or forget it, but the trumpet blast of death keeps sounding in our ears. We have heard also that our souls are immortal. We often forget it. This truth slips easily from us. We have heard that sin bringeth death. All have sinned; so all die. We are in a lost condition; we feel it. But we have heard, moreover, that God has provided a way of escape from death through faith in Christ. We have been told the way of life. This way has been made plain. This, too, have we heard: that if we reject or neglect we are lost. These voices have been heard and understood. Some of them have been startling in their nature. They have been timely. They have been repeated. But they have all come to us to bless us.

IV. Lastly, it is implied that when the trumpet was blown and the people failed to take warning they would be without excuse.

None of us can say, "I do not know the results of sin." We have all heard God's word and the voice of a faithful ministry. None of us can say, "I do not know what to do to be saved." This is the very thing we have been plainly told. None of us can say, "The truth was never sent home to my conscience," because we know it has come to us with startling power. Let us rejoice in the trumpet sounds that have come giving us distinct notes of warning, distinct knowledge of the way of escape, and gracious revelation of God's willingness to help.

✓ OUR UNSEEN LORD.

✓ "Whom having not seen ye love."—1 Pet. 1: 8.

The Christian life springs out of a personal faith in and love for the unseen Christ. The apostle who wrote this sentence describes a state of mind and heart existing among the scattered Christians throughout Asia Minor. Although he had himself seen the Saviour of whom he spoke, he affirms indirectly that sight of Jesus was not necessary either to faith or love. They had never seen Him, and yet they loved Him and rejoiced in Him with a "joy unspeakable and full of glory." He undoubtedly had in mind our Lord's saying to Thomas, which he also heard: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, yet have believed." These scattered Christians were in the line of that blessing pronounced upon them beforehand by the risen Lord.

I. The nature of this love.

1. It is, as we have said, a personal attachment to our unseen Lord. It is not the accepting of Christianity as a system. It is not enough that we believe the record concerning Christ. It is not enough that we are members of His church. The real question is, How do we stand related to Christ? Do we love Him? Is He dear to us? Does He become Husband, Brother, Friend? We ought to be able to say, "We love Him because He first loved us." We ought to be able to join with Paul, who exclaimed: "Who loved me and gave Himself for me."

2. "But," says some one, "can we love an unseen Christ?" There are some who think such love impossible. They say it is unreasonable to expect us to love a person we have never seen. But this is a mistake. Even among human friends such love exists. We know of a Brooklyn lady who has for years been in correspondence with a young Japanese girl, and both, though separated by thousands of miles, and though they never saw each other, in this world, have, through their letters, become acquainted, and formed a very warm attachment for each other. This has come about entirely by correspondence. No one but would be impressed by the natural, spontaneous and unstudied expression of this attachment on the part of the Japanese girl; showing unmistakably that her letters came from her heart and that she has a sincere and deep affection for her unseen friend in this country. Here we have a beautiful example of affection toward an unseen human friend. If we can believe in the existence of an earthly friend and that that friend is worthy of tender and grateful affection, as we certainly can, where is the difficulty in believing in the existence of our heavenly Friend who is Christ the Lord, who once bore our sins in His own body on the tree, and loves us with an everlasting love?

We know of an officer in one of our churches who corresponded with a young colored girl in a Southern school, and became as interested in her and as warmly attached as he doubtless would have been had he met her face to face. The love of the blind is a strong

love, though all their friends are unseen. It is an added delight to think of our religion as a personal love for the unseen Saviour.

II. What are some of the signs of this love?

1. One of the earliest is a deed of solemn dedication. First somewhere in private, in the presence of God alone, these vows are made. It is something personal and private which has to do only with God and one's self. But very soon there follows a public dedication. The order is first to accept God and then to avow God. Joseph of Arimathea was not long "a disciple secretly." Like with him, so with us; soon a time of testing must come, and when the time comes we must openly confess Christ as our Lord.

2. Another sign is carefulness not to offend or grieve Him. This same is a sign of earthly love. We must have reason to question our love for a friend if we are not watchful lest we wound him. We may well question our love for Christ if we carelessly grieve Him.

3. A further sign is a glad and willing obedience to His commandments. If we love we will gladly obey. His commandments will not seem hard to keep.

4. Another sign is a readiness to defend Him against His foes. Loyalty leads us to stand up for a human friend when he is unkindly assailed. Loyalty to Christ will make us strong in defence of Him and His honor.

5. Still another sign is constant desire to promote His cause. We must test ourselves by this, though there are many other ways of showing love.

"It is a heaven upon earth when a man's mind rests on Providence, moves in charity, and turns upon the poles of truth."—Bacon. —Micah. 6: 8.

Mr Mueller told a brother who asked him what he thought his greatest lack was. "It is the lack of the grace of graciousness." Wholesome fidelity and what discrimination.—1 Peter 3: 8; 1 Cor. 13: 4; Eph. 4: 32.

"Prayer and sin," says John Bunyan, "cannot long live together. Either the prayer will kill the sin, or the sin will kill the prayer."

"I have set before thee an open door."

It is a great thing to realize:

1. That there is an open door.
2. That it is set open by God's power.
3. That it is open before me.
4. That it is open for me to enter.
5. That if unentered He may shut it.

OUR NEW BIBLE.

Oxford brevier, black faced, India paper, the largest type, that can be carried in the pocket, Alaska seal leather lined, etc., will be \$5.00. This will be one inch thick. If we can make up a club of 25 we may have this book interleaved, making it 1 1/2 inch thick, and the price will be \$8.00. By reason of type and binding it will last down to old age.

F. M. BARTON, Caxton Bldg., Cleveland, O.

SERMON DEPARTMENT.

WESLEY'S SERMONS BEFORE AND AFTER CONVERSION.

In October Current Anecdotes we printed Wesley's first printed sermon, preached before he was converted, and herewith we present one preached three years later, and three weeks after the date he gave as that of his conversion, which influenced him to prepare this sermon. You may remember that while at Oxford his religious life was inclined to asceticism. His brother Charles was not in sympathy with his ideas at first, but in 1729 he underwent a change. At this time Charles and his friends were given the name of Methodists. On his return to Oxford, John entered the club and soon became its leader. Whitefield joined them later. They continued until 1735, making personal appeals to others to follow righteousness, visiting the sick and doing other practical work.

It was late in 1735 that John and Charles sailed for Florida to preach to the colonists and carry on missionary work among the Indians.

His association with the Moravians on this journey and their conduct during a storm led him to consider if he had fully received Christ. It was not until May 24, 1738, when in a religious meeting he heard read Luther's Introduction to the Epistle of Romans, that he was fully satisfied that he had full assurance of salvation.

In his journal he says; "He who went to America to convert others, was not himself converted to God."

✓ **"SALVATION BY FAITH."**

Preached at St. Mary's, Oxford, before the University, June 18, 1738.

✓ *"By grace are ye saved, through faith."* 4
—Eph. 2:8

1. All the blessings which God hath bestowed upon man are of his mere grace, bounty, favor. It was free grace that "formed man of the dust of the ground, and breathed into him a living soul," and stamped on that soul the image of God, and "put all things under his feet." The same free grace continues to us, at this day, life and breath, and all things. For there is nothing we are, or have, or do, which can deserve the least thing at God's hand. "All our works, thou, O God! hast wrought in us." These, therefore, are so many more instances of free mercy; and, whatever righteousness may be found in man, this is also the gift of God.

2. Wherewithal then shall a sinful man atone for any, the least of his sins? With his own works? No. Were they ever so many or holy, they are not his own, but God's. But indeed they are all unholty and sinful themselves, so that everyone of them needs a fresh atonement. Therefore having nothing, neither righteousness nor works to plead, his mouth is utterly stopped before God.

3. If then sinful men find favor with God, it is "grace upon grace!" If God vouchsafe

still to pour fresh blessings upon us, yea, the greatest of all blessings, salvation; what can we say to these things, but, "Thanks be unto God for his unspeakable gift!" And thus it is. "By grace, then, are ye saved, through faith." Grace is the source, faith the condition, of salvation.

Now, that we fall not short of the grace of God, it concerns us carefully to inquire:

I. What Faith it is through which we are saved?

II. What is the salvation which is through faith?

III. How we may answer some objections.

I. What Faith it is through which we are saved?

1. And first, it is not barely the faith of a heathen.

Now God requireth of a heathen to believe, "That God is; that he is a rewarder of them that diligently seek him;" and that he is to be sought by glorifying him as God, by giving him thanks for all things, and by a careful practice of moral virtue, of justice, mercy and truth toward their fellow creatures. A Greek or Roman, therefore, yea, a Scythian or Indian, was without excuse if he did not believe thus much: The being and attributes of God, a future state of reward and punishment, and the obligatory nature of moral virtue. For this is barely the faith of a heathen.

2. Nor, secondly. It is the faith of a devil, though he goes much farther than that of a heathen. For the devil believes, not only that there is a wise and powerful God, gracious to reward, and just to punish, but also that Jesus is the Son of God, the Christ, the Savior of the world. So we find him declaring in express terms, Luke 4:34, "I know thee, who thou art; the Holy One of God." Nor can we doubt but that unhappy spirit believes all those words which came out of the mouth of the Holy One; yea, and whatsoever else was written by those holy men of old, of two of whom he was compelled to give that glorious testimony, "These men are the servants of the Most High God, who show unto you the way of salvation." Thus much, then, the great enemy of God and man believes, and trembles in believing, that God was made manifest in the flesh; that he will "tread all enemies under his feet;" and that "all Scripture was given by inspiration of God." Thus far goeth the faith of a devil.

3. Thirdly. The faith through which we are saved, in that sense of the word which will hereafter be explained, is not, barely that which the apostles themselves had while Christ was yet upon earth; though they so believed on him as to "leave all and follow him;" although they had then power to work miracles, to "heal all manner of sickness, and all manner of disease;" yea, they had then "power and authority over all devils;" and, which is beyond all this, were

sent by their Master to "preach the kingdom of God."

4. What faith is it then through which we are saved? It may be answered, first, in general, it is a faith in Christ; Christ, and God through Christ, are the proper objects of it. Herein, therefore, it is sufficiently, absolutely distinguished from the faith, either of ancient or modern heathens. And from the faith of a devil, it is fully distinguished by this, it is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition of the heart. For thus saith the Scripture, "With the heart man believeth unto righteousness." And, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart, that God hath raised him from the dead, thou shalt be saved."

5. And herein does it differ from that faith which the apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of his death, and the power of his resurrection. It acknowledges his death as the only sufficient means of redeeming man from death eternal, and his resurrection as the restoration of us all to life and immortality; inasmuch as he "was delivered for our sins, and rose again for our justification." Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God; and, in consequence hereof, a closing with him, and cleaving to him, as our "wisdom, righteousness, sanctification, and redemption," or, in one word, our salvation.

II. What salvation it is, which is through this faith, is the second thing to be considered.

1. And first, whatsoever else it imply, it is a present salvation. It is something attainable, yea, actually attained on earth, by those who are partakers of this faith. For thus saith the apostle to the believers at Ephesus, and in them to the believers of all ages, not ye shall be (though that also is true), but "ye are saved through faith."

2. Ye are saved (to comprise all in one word) from sin. This is the salvation which is through faith. This is that great salvation foretold by the angel, before God brought his First-begotten into the world: "Thou shalt call his name Jesus, for he shall save his people from their sins." Through faith that is in him, they are saved both from the guilt and from the power of it.

3. First from the guilt of all past sin: for, whereas all the world is guilty before God, inasmuch, that should he "be extreme to mark what is done amiss, there is none that could abide it;" and whereas, "by the law is" only "the knowledge of sin," but no deliverance from it, so that, "by fulfilling the deeds of the law, no flesh can be justi-

fied in his sight;" now, "the righteousness of God, which is by faith of Jesus Christ, is manifested unto all that believe." Now, "they are justified freely by his grace, through the redemption that is in Jesus Christ." He hath "blotted out the handwriting that was against us, taking it out of the way, nailing it to his cross." "There is, therefore, no condemnation now, to them which" believe in Christ Jesus.

4. And being saved from guilt, they are saved from fear. Not indeed from a filial fear of offending; but, from all servile fear; from fear of the wrath of God, whom they now no longer regard as a severe Master, but as an indulgent Father. "They have not received again the spirit of bondage, but the spirit of adoption, whereby they cry Abba, Father." They are also saved from the fear, though not from the possibility, of falling away from the grace of God, and coming short of the great and precious promises. And hereby they are persuaded (though perhaps not at all times, nor with the same fullness of persuasion) that "neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord."

5. Again, through this faith they are saved from the power of sin, as well as from the guilt of it. So the apostle declares, "Ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not," 1 John, 3, 5, etc.

6. He that is, by faith, born of God, sinneth not, 1, by any habitual sin; for all habitual sin is sin reigning; but sin cannot reign in any that believeth. Nor, 2, by any wilful sin, for his will, while he abideth in the faith, is utterly set against all sin, and abhorreth it as deadly poison. Nor, 3, by any sinful desire; for he continually desireth the holy and perfect will of God; and any tendency to an unholy desire, he, by the grace of God, stifleth in the birth. Nor, 4, doth he sin by infirmities, whether in act, word or thought: for his infirmities have no concurrence of his will; and without this they are not properly sins. Thus, "He that is born of God doth not commit sin." And though he cannot say, he hath not sinned, yet, now "he sinneth not."

7. This then is the salvation which is through faith, even in the present world: a salvation from sin, and the consequences of sin, both often expressed in the word justification; which, taken in the largest sense, implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on him, and a deliverance from the whole body of sin, through Christ, formed in his heart. So that he who is thus justified, or saved by faith, is indeed born again. He is born again of the Spirit unto a new life, "which is hid with Christ in God." "He is a new creature: old things are passed away: all things in Him are become new." And as a new-born babe he gladly receives the "sincere milk of the word, and

grows thereby;" going on in the might of the Lord his God, from faith to faith, from grace to grace, until at length he comes unto "a perfect man, unto the measure of the stature of the fulness of Christ."

III. The first usual objection to this is:

1. That to preach salvation, or justification, by faith only, is to preach against holiness and good works. To which a short answer might be given: It would be so, if we spake, as some do, of a faith which was separate from these: but we speak of a faith which is not so, but necessarily productive of all good works and all holiness.

2. But it may be of use to consider it more at large; especially since it is no new objection, but as old as St. Paul's time: for even then it was asked, "Do we not make void the law through faith?" We answer, first, All who preach not faith, do manifestly make void the law; either directly and grossly by limitations and comments, that eat out all the spirit of the text; or, indirectly, by not pointing out the only means whereby it is possible to perform it. Whereas, secondly, "we establish the law," both by showing its full extent and spiritual meaning; and by calling all to that living way, whereby "the righteousness of the law may be fulfilled in them." These, while they trust in the blood of Christ alone, use all the ordinances which he hath appointed, do all the "good works which he had before prepared that they should walk therein," and enjoy and manifest all holy and heavenly tempers, even the same mind that was in Christ Jesus.

3. But does not preaching this faith lead men into pride? We answer, Accidentally it may: therefore ought every believer to be earnestly cautioned, in the words of the great apostle, "Because of unbelief, the first branches were broken off; and thou standest by faith. Be not high minded, but fear. If God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God! On them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." And while he continues therein, he will remember those words of St. Paul, foreseeing and answering this very objection, Rom. 3: 27, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. If a man were justified by his works, he would have whereof to glory." But there is no glorying for him "that worketh not, but believeth on him that justifieth the ungodly," Rom. 4: 5. "Not of works, lest any man should boast." For all our works, all our righteousness, which were before our believing, merited nothing of God but condemnation. So far were they from deserving faith, which, therefore, whenever given, is not of works. Neither is salvation of the works we do when we believe: for it is then God that worketh in us; and, therefore, that he giveth us a reward for what he himself worketh, only commendeth the riches of his mercy, but leaveth us nothing whereof to glory.

4. However, may not the speaking thus of the mercy of God, as saving or justifying freely by faith only, encourage men in sin? Indeed it may and will: many will "continue in sin that grace may abound." But their blood is upon their own head. The goodness of God ought to lead them to repentance; and so it will those who are sincere of heart. When they know there is yet forgiveness with him, they will cry aloud that he would blot out their sins also, through faith which is in Jesus. And if they earnestly cry and faint not; if they seek him in all the means he hath appointed; if they refuse to be confronted till he come; "he will come and will not tarry." And he can do much work in a short time. Many are the examples, in the Acts of the Apostles, of God's shedding abroad this faith in men's hearts, even like lightning falling from heaven. So in the same hour that Paul and Silas began to preach, the jailer "repented, believed, and was baptized;" as were three thousand, by St. Peter, on the day of Pentecost, who all repented and believed at his first preaching. And blessed be God, there are now many living proofs that he is still "mighty to save."

5. Yet to the same truth, placed in another view, a quite contrary objection is made: "If a man cannot be saved by all that he can do, this will drive men to despair." True, to despair of being saved by their own works, their own merits, or righteousness. And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own. He that "goeth about to establish his own righteousness," cannot receive the righteousness of God. The righteousness which is of faith cannot be given him while he trusteth in that which is of the law.

6. But this, it is said, is an uncomfortable doctrine. The devil spoke like himself, that is, without either truth or shame, when he dared to suggest to men that it is such. It is the only comfortable one, it is "very full of comfort," to all self-destroyed, self-condemned sinners. That "whosoever believeth on him shall not be ashamed: that the same Lord over all, is rich unto all that call upon him." Here is comfort, high as heaven, stronger than death! What! Mercy for all? For Zaccheus, a public robber? For Mary Magdalene, a common harlot? Methinks I hear one say, Then I, even I, may hope for mercy! And so thou mayest, thou afflicted one, whom none hath comforted! God will not cast out thy prayer. Nay, perhaps he may say the next hour, "Be of good cheer, thy sins are forgiven thee;" so forgiven, that they shall reign over thee no more; yea, and that "the Holy Spirit shall bear witness with thy spirit that thou art a child of God."

7. When no more objections occur, then we are simply told, that salvation by faith only ought not to be preached as the first doctrine, or, at least not to be preached to all. But what saith the Holy Ghost? "Other foundation can no man lay, than that which is laid, even Jesus Christ." So then, that "whosoever believeth on him, shall be saved," is, and must be, the foundation of all

our preaching; that is, must be preached first. "Well, but not to all." To whom then are we not to preach it? Whom shall we except? The poor? Nay; they have a peculiar right to have the gospel preached unto them. The unlearned? No. God hath revealed these things unto unlearned and ignorant men from the beginning. The young? By no means. Suffer these, in any wise, to come unto Christ, and forbid them not. The sinners? Least of all. "He came not to call the righteous, but sinners to repentance." Why then, if any, we are to except the rich, the learned, the reputable, the moral men. And, it is true, they too often except themselves from hearing; yet we must speak the words of our Lord. For thus the tenor of our commission runs, "Go and preach the gospel to every creature." If any man wrest it, or any part of it, to his destruction, he must bear his own burden. But still, "as the Lord liveth, whatsoever the Lord saith unto us, that we will speak."

8. At this time, more especially, will we speak, that "by grace ye are saved, through faith," because, never was the maintaining this doctrine more seasonable than it is at this day. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by one, all the errors of that church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our church justly calls the strong rock and foundation of the Christian religion, that first drove popery out of these kingdoms, and it is this alone can keep it out. Nothing but this can give a check to that immorality, which hath "overspread the land as a flood." Can you empty the great deep, drop by drop? Then you may reform us by dissuaves from particular vices. But let the "righteousness which is of God by faith" be brought in, and so shall its proud waves be stayed.

9. For this reason the adversary so rages, whenever "salvation by faith" is declared to the world: for this reason did he stir up earth and hell, to destroy those who first preached it. And for the same reason, knowing that faith alone could overturn the foundations of his kingdom, did he call forth all his forces, and employ all his arts of lies and calumny to affright that champion of the Lord of Hosts, Martin Luther, from reviving it. Nor can we wonder thereat; for as that man of God observes, "How would it enrage a proud strong man armed, to be stopped and set at nought by a little child coming against him with a reed in his hand?" Especially, when he knew that little child would surely overthrow him, and tread him under foot. Even so, Lord Jesus! Thus hath thy strength been ever "made perfect in weakness!" Go forth then, thou little child that believest in him, and "his right hand shall teach thee terrible things!" Though thou art helpless and weak as an infant of days, the strong man shall not be able to stand before thee. Thou shalt prevail over him, and subdue him, and overthrow him, and trample him under thy feet. Thou shalt march on, under the great Cap-

tain of thy salvation, "conquering, and to conquer," until all thine enemies are destroyed, and "death is swallowed up in victory."

"Now, thanks be to God, which giveth us the victory through our Lord Jesus Christ," to whom with the Father and the Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, for ever. Amen.

PRAYER MEETING A FAILURE?

(See Methods Department.)

Following is a daily paper report of a Disciple ministers' meeting in Cleveland:

"If ministers were frank and candid they would admit the midweek prayer meeting is not a success," said Rev. M. J. Grable, pastor of the Dunham avenue Christian church. He was talking to the Disciple Ministers' association.

"If the midweek prayer meeting is a good thing, I want to know why about 90 per cent of the worshippers pass it by," continued Rev. Grable. "Why is it that only 25 or 30 persons attended the Wednesday night prayer meeting? I'll tell you why. There's no juice in it. Such meetings don't help me, and I don't think they help many other people.

"As meetings are conducted nowadays, the preacher fills in the time because he has to. He knows he has an hour to fill, and he takes up the time the best way he can. I don't believe the apostles ever had a prayer meeting until they had the stuff to make it out of. I confess that I have prayed in such meetings when I had nothing to say.

"It's a wonder to me that when the preacher in a prayer meeting says, 'Brother Soandso, lead us in prayer,' Brother Soandso doesn't say, 'What do you want me to pray for?' If he were to ask such a question as that, Brother Soandso would have the preacher stumped."

The subjects offered for prayer meeting topics were ridiculed, and the simple subjects of the Junior Christian Endeavors were recommended in preference to them.

"Here are some of them," said the speaker, "The God of Jacob, 'The Atonement,' etc. Now, what preacher could get up and talk on these subjects without a moment's notice, let alone a layman in prayer meeting, who can't even ask the blessing at his own table?"

OLD WINE IN NEW BOTTLES.

By LEN G. BROUGHTON.

The fourteen chapters of this work, which comes from the press this month, contain the practical suggestions for the solution of many vexing problems of the church of to-day. It contains lectures and sermons that have built up one of the largest churches in the south, the 115 illustrations being carefully indexed according to subject and scripture.

The price is \$1 net, but we will prepay the postage on all orders received during March. F. M. BARTON, Caxton Bldg., Cleveland, Ohio.

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SPEAK A GUDE WORD FOR JESUS CHRIST.

In one of his chapters Ian Maclaren makes the young man destroy his critical, scholarly sermon and preach a simple one, as a result of being reminded of the last words of his mother: "An if He should call thee to speak His word, remember to speak a gude word for Jesus Christ."

Isn't it true that we often spout instead of speaking? That is, we let our personal likes and dislikes run out instead of speaking prayerfully from the standpoint of our priestly position. That may be the reason why the ministry has largely lost the reverence in which it was held. This is no doubt for the best, providing we take advantage of it and get more closely to the people. It is necessary that a preacher be not merely as broad as some in judgment, as considerate as any one, but of all his hearers.

In dealing with political, social and other problems, let us be sure we are right, and not go off half-cocked. But when we believe God is with us in the position we take, let us not be alarmed by the dust which the devil kicks up. See 1 Cor. 13:13, and consider if the greatest of these three (the popular, the scholarly, and the expository) is not the expository. Certainly the safest. A powerful expository sermon will be translated by the politician as a philippic against corruption, by the merchant against dishonesty, by the employee against wasting his employer's time, by the employer against carelessness of his employee's welfare; whereas if we preached against political corruption, the merchant and the others would thank God they were not politicians. In this connection I quote the following:

Spurgeon once quoted McCheyne as saying that in his experience he found it to be God's Word and not man's comment upon it which was instrumental in the salvation of souls. And the greatest pastor of the nineteenth century corroborated this from his own experience. It is more than possible that herein lies the secret of so many failures. In a recent article on city missions the writer mentions a worker who affirmed confidentially that there was enough in the glorious book (i. e., the Bible, of course) to save New York. But in the

entire evening service only eleven words had been read from it by that same worker, the time being taken up with his own talk. A Scotch professor once criticised the use of the Scriptures in the American pulpit, saying that too often the text was used merely as a springboard from which to jump into the middle of the subject. When preaching becomes really more expository, when the ministers' utterances are devoted, not to enlarging upon the text, but only in contributing to the impression it makes upon the hearers, a new era will have dawned. The preacher does not need to vindicate the revelations God has made to man. Now and again, he may, by timely illustration or explanation, make clearer the meaning of the text. But it is God's Word which does the work of regeneration upon the soul of the hearer, under the influence of the Spirit, and when God's Word finds its way more unrestrainedly into sermons they will lose more and more their character of essays and become forces.—Record of Christian Work.

SOME LIBRARY BARGAINS.

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